THE

Christian Monitor,

Containing an Earnest

EXHORTATION

TO AN

Holy Life.

With some DIRECTIONS in order thereto.

Written in a plain and easie Style, for all sorts of People.

Follow Peace with all men, and Holiness, without which no man shall see the Lord, Heb. 12. 14.

Imprimatur,
C. Alston, *R.P.D. Hen.* Episc. *Lond.*
a Sacris Domesticis.

The Twentieth Edition.

LONDON,
Printed for *Samuel Manship* at the *Ship* in *Cornhill*, near the *Royal Exchange*. 1696.

THE
Christian Monitor, &c.

CHAP. I

An Exhortation to an Holy Life, *with Motives thereto.*

IT'S very sad to consider, not only how few Nations there are in the World which profess Christianity, but also of those who do profess it, how few there are comparatively that live according to their Profession. Wherefore it well beseems all Christ's faithful Servants, especially the Ministers of his Gospel, to use their utmost Endeavours, by Life and Doctrin, by publick and private Exhortations, by preaching and writing, and by all the Ways they are capable, to promote true Piety and Holiness amongst all sorts of Men, whether high or low, rich or poor, without which no Man can be happy, either in this World, or that to come. And though I well know that, thanks be to God, we abound with Multitudes of excellent Books written to this End: yet are not such short Instructions as these that follow, to be condemned as useless, since they will, it's like, be more generally dispersed, and that amongst the very meanest of the People, and may more easily be read and remembred by such as have neither Time to read large Books, nor Mony to buy them. With such as these I have occasion often to meet, and for their Sakes chiefly it is that I publish this little Paper; being encouraged thereto by some pious Persons, both of City and Country, who intend to give some of them away to poor People about them, and thought others might do the like. And may it please God to give a Bless-

sing to such a mean Undertaking as this, and succeed it to the Good of Souls, I shall little regard the Censures of the Curious: Remembring the Saying I have somewhere met with of a devout Writer to this Purpose, That he was desirous his Books should be scattered abroad upon Pedlers Stalls and thence come into the Hands of common People, for the encreasing of Knowledg and Piety, rather than be solemnly laid up and buried in the Libraries of the Learned.

Wherefore, without any more Preface, I shall address my self to you, for whose Sake I write these Lines, as a Perswasive to an holy and religious Life. Now, in order thereto, let me beseech you to look back upon your Lives past, and call your selves to account, whether it has been your Care and Study to live in such a Godly Manner as becomes those who are baptized into the Name of Christ, and after him are called Christians. Have you well considered what is the meaning of this Name, and what Engagement you lie under to an holy Life by taking it upon you in Baptism? And do you keep well in Mind your Baptismal Vow, wherein you renounced the Devil, the World, and the Flesh; and promised to be Christ's faithful Soldiers and Servants, and so to continue all the Days of your Life? Have you so far understood and considered these things, that you have made it your chief Business to walk accordingly? Do you watch carefully, and fight manfully against your spiritual Enemies? Do you live as those that believe the Gospel, sincerely endeavouring in all things to know the Will of God, and do it? Since you take Christ's Name in your Mouth, are you careful to depart from all Iniquity? In a Word, is this your greatest Study and Design to please and glorify God, and to work out your own Salvation? If your Conscience can truly witness for you, that it is indeed so, and that wherein at any Time you fall short, or do amiss, you are heartily grieved for it, and do daily labour to amend and grow better: If it be thus with you, I say, then bless God for his Grace and Mercy, hold on and prosper, and fear not but God will be with you; he will own you as his Children, and for his Son Jesus sake, will both pardon your Sins, and assist you by his Grace; he will

will guide you by his Counsel, and at length receive you to Glory.

But pray deal faithfully with your own Souls, and tell me, has it not been quite otherwise with you? Have you not contented your selves with the bare Name and Profession of Christianity, and in the mean time led an ill Course of Life, directly contrary to your Profession? Have you not lived in wilful Ignorance of your Duty, or in gross Sins against your Knowledge? Do not the Temptations of the Devil, the Allurements of the World and the Flesh many times prevail more with you, than the Commands of Almighty God, and the Voice of your own Conscience? Are you not wont to neglect God's Worship and Service, both in the Church and at Home? Yea, do you not profane his holy Name by Swearing and Cursing? Are you not often guilty of lying and slandering, of cozening and cheating, if not of down-right stealing? Do you not in your Anger use railing and reviling Language? Or, do you not live in Envy and Malice, seeking for Revenge of those that have done you any Injury? Do you not allow your selves in Drunkenness and Whoredom, or some other known and wilful Sin? To be short, Is there not something or other in this World that you love more than you do God himself, and his son Jesus? Are you not much more concerned for your Bodies, than for your precious Souls? And do you not more earnestly seek for Food and Rayment, and the good things of this Life, than after that eternal Kingdom of Glory which God hath promised to his faithful Servants in the World to come?

If this indeed be your Case, I beseech you make a stand, and consider well what you have been doing; what a sad and dangerous Condition you have brought your selves into, and what the End of it will be if you hold on in such evil Courses. Humbly beg of God to make you duly sensible of your Sin and Danger, and to keep the Sense thereof so close to your Minds, that you may be brought not only to mourn for your Sins but to hate and abhor them, and utterly to forsake the same, henceforth resolving, by the Grace of God, wholly to give up your selves to his Service, and to walk stedfastly

in those holy and good Ways, which he has appointed you. This is that to which I do most earnestly desire to perswade you. And that I may do my utmost to prevail with you, I shall lay before you some very weighty Arguments, which I request you seriously to ponder of as you read them, and God grant they may have their Effect upon the Heart of every Reader. *Amen.*

I. That you may be prevailed with to become God's faithful Servants, consider, first, *That this was the great End for which God made you, and keeps you alive, and gives you so many Mercies of all Sorts.* You can tell, I hope, that God made you, and that he made you to serve him, by living according to his Commandments. These are some of those first things which Children learn; and it were well, if when they are grown up to be Men and Women, they would use seriously to think of them, and practise accordingly. The wise God has made all Creatures for some good End or other, and he has fitted them all for those Ends and Purposes for which he made them. To Man therefore has he given the Use of Reason, chiefly to fit him for Religion, and to render him capable of knowing, loving and serving his great Creator and Benefactor: And it is Religion which makes the great Difference betwixt a Man and a Beast: For brute Creatures have no Knowledge of God, no Regard to him, but are wholly led by their Senses, and mind nothing else but what is before them here in this World. But the poorest Man on Earth, who has the Use of his Reason, is near akin to the very Angels themselves; his Nature is like theirs, and but a little below them, so that he may be much taken up in the same holy Works that they are employed in, even in loving and praising, and adoring the great and good God. To this End he may study both the Works and the Word of God, which reveal him to us, and should continually put us in mind of him. And all the good things we enjoy should still make us sensible of the Goodness of God from whom they come; and fill our Hearts with Love and Thankfulness, and our Mouths with Blessing and Praise. This is the most proper Use of our Reason, and this God most justly expects from us reasonable Creatures; and even this the poor Man may rea-

dily

er without any Hindrance to his daily labours; and ay still keep such an awful Sense of God upon his Mind, s may restrain him from wilful Sin, and make him care- l always to please his Maker. And so our Reason was iven to bridle and govern our Appetites, our Lusts and assions; that we should not be led away into Gluttony nd Drunkenness, into Wantonness and Uncleanness, nor nto Rage and Fury, like bruit Beasts that have no Un- erstanding: But should live soberly and chastly, quietly nd peaceably with all Men, doing them all the good we an. For such holy Purposes as these chiefly was our eason bestowed on us, and therefore in this Manner ught it to be employ'd. Certainly, since God hath made s of a Nature so much better than Birds or Beasts, he xpects from us other Works and Services than he does rom them. They know nothing of God that made them, or have they any Knowledg of another Life after this, ut when they die, there's an End of them. But to us ath God given immortal Souls, of more Value than the hole World: and for this End hath he created us, that e might serve and honour him here in this Life, and so ay live with him, and enjoy him for ever in the World o come.

Now, if this be the End of our Creation, ought we ot to live up to it? Do we not see all other things an- wer the End for which they were made? The Sun gives ight by Day, and the Moon by Night. The Earth rings forth Corn and Grass, and the Trees bear Fruit. The Horse, the Cow and the Sheep, with many other Creatures, afford us much Service and Benefit. And hall Man alone be useless and unfruitful, to live to no ood Purpose? When they are all so ready to serve us, hall not we chearfully serve him that made us for his wn Service? Surely we cannot think that the wise God ent us into the World only to eat and drink, to sleep nd play, or to work hard for a poor Livelyhood. If this were all, we had better have been made bruit Creatures, r never have been made at all: Much less can we think hat the holy God made us on purpose to sin against him, o dishonour his Name, and provoke him to anger. He uld not give us Reason to make us crafty and cunning for

the

the World, that we might know how to cozen and cheat our Neighbours. He did not give us Tongues to swear and curse with, or to talk foolishly and filthily; let us not then use them to any such ill Purposes. Since God has given us precious immortal Souls, let us not live like Beasts that perish, wallowing in the Mire of base sensual Lusts and Pleasures. By this means we become worse than Bruits themselves, for we debase our own Natures, we abuse our Reason to our own Shame and Hurt, and to God's Displeasure. Thus we cross the End of our Creation, and are more stupid and ungrateful than the very Ox or Ass: For they *know their Owner*, and do good Service to those that keep and feed them, *Isa.* 1. 2, 3. O let us not give God cause to complain of us, as he there does of the Jews, that *he nourished and brought up Children and they rebelled against him*: Think how grievous it is to you that have Children, after all your Care and Kindness, after all your Cost and Labour, to have them prove stubborn and disobedient, loose and idle Prodigals. O see then that you be not such towards your heavenly Father who made you and preserves you, and every Day renews his Mercies upon you. He keeps us alive, and makes our Lives comfortable. He gives and continues to us our Reason and Senses, our Health and Strength, Food and Raiment, and all the good things we enjoy. He supplies our Wants, and helps us in all our Distresses. He gives us Light by Day, and Rest by Night. He enables us to follow our Callings, and gives us a Blessing to our Labours, that we may provide for our selves and Families. And does not this good God well deserve all the Love and Service which we can possibly render him? O how can we find in our Hearts wilfully to offend him who thus delights in doing us good! Foolish and unthankful Wretches we are, thus ill to requite the Lord for all his loving Kindness. We could not deal so with any Friend or Neighbour on Earth, that had been always kind and loving to us. Are not Servants bound to work for them who maintain them and pay them Wages? And ought not Children to obey their Parents who begot them, and brought them up? How much more then ought we to obey God our Father, who gave us Life at first, and still pro-

prolongs it from one Day to another, when he could in a Moment cut us off in our Sins, and throw us into Hell? But in much Mercy he spares us, and gives us Space to repent, and is very unwilling to destroy us, and therefore waits long to be gracious to us. O then let his Patience and all his Goodness at last have this happy Effect upon us; let it lead us to true Repentance, and ever hereafter engage us to Diligence and Constancy in his Service, *Rom.* 2. 4. 2 *Pet.* 3. 9.

II. To which Purpose consider again that *this was the End for which God sent his Son Jesus into the World*, even to seek and save us lost and miserable Sinners, to bring us to Repentance and Newness of Life, that so we might be restored to the Love and Favour of God, which we had lost by sinning against him. Our first Parents, *Adam* and *Eve* were created in a very holy and happy Estate, but they fell from it by sinning against God, and so came all Misery into the World, and then did our heavenly Father take pity on us, and sent his own Son out of his Bosom to be our Saviour and Redeemer, to reform us from our *Sins*, and so to deliver us from *Misery*: First, he will make us *holy*, and then we shall be made *happy*. For as Man lost his Happiness by disobeying God's Command, so he must recover it by becoming obedient to his Will in all things. To this End hath the Lord Jesus fully reveal'd God's Will to us when we were in Ignorance and Darkness. He hath given us holy Precepts for the Rule of our Life: And made most rich and precious Promises to perswade us to our Duty, and denounced dreadful Threatnings to affright us from Wickedness.

And when we had deserved the Wrath of God for our Sins, then did Jesus Christ shed his most precious Blood to make Atonement for us, and to obtain our Pardon and Forgiveness. He dyed for our Offences, and rose again for our Justification, *Rom.* 4. 25. And in his Gospel he hath given full Assurance of God's good Will to Mankind that he will be merciful to us and pardon us, if we truly repent of our Sins and forsake them. Thus hath Christ opened a Door of Hope for us, to encourage us to return to God: For if there had been no Hopes of Mercy, we could never have been drawn to Repentance, but even like

like the Devils themselves should have remained full of Hatred and Malice against God, utterly despairing of Relief from him. But whilst the Death of Christ does so much engage and encourage us to *forsake* our Sins, it gives not the least Encouragement to our *Continuance* in them. Let us not think that Christ *died for* our Sins that we might have Liberty to *live in* them, and yet be saved at the last. No, but he came to save us *from* our Sins, not *in* them. He makes us blessed by turning us from our Iniquities. He died to redeem us from a vain and evil Conversation, to purify our Hearts, and reform our Lives, and make us a peculiar People Zealous of good Works, *Mat.* 1.21. *Acts* 3.26. *Tit.* 2.14. 1 *Pet.* 1.18.

The Death of Christ for us vile Sinners shews the infinite Love of God in finding out this Way for our Salvation: But then it shews also what an evil thing Sin is, and how hateful to God, since he would not pardon us without the suffering of his own dear Son on our Account. And therefore if the Consideration of all this does not bring us to hate and abhor our Sins, and to love and serve our God and Saviour, we are never like to have any Benefit by Christ's Death. All our Professions of loving him, and believing in him, will stand us in no stead without obeying him. True saving Faith in Christ is that *which works by Love* both to God and our Neighbour. Christ accounts none to be his Friends but those that keep his Commandments, and to such only will he grant Pardon and Salvation, *Gal.* 5.6. *John* 15.14. *Heb.* 5.9. 1 *John* 3.8.

Since then, the ever blessed Jesus the Son of God came down from Heaven, became a Man, and died a most painful Death upon the Cross, that he might save us from Sin and Misery, shall we not accept of him as our Lord and Saviour, who comes to deliver us from the Power of the Devil, and our own Lusts, to make us the Children of God, and Heirs of Glory, which is a thousand times greater Deliverance than that of the *Israelites* from the *Egyptian* Bondage? Will you not be moved by all that Christ has done and suffered for you? Shall not his Love constrain you to love him, and to hate all Sin which was the Cause of his Sufferings? Will you tread under foot his

mer-

most precious Blood, and even crucifie him afresh, and again put him to open Shame? Thus in some sort do wicked Men use their Saviour, whilst they go on in their Sins, which are so displeasing to him. They that lie and cozen for a little Gain, what do they but in *Judas* sell away Christ for Mony? They that live in Hatred and Malice, and do Mischief to their Neighbours, do in effect run the Spear into Christ's Side, and drive Nails into his Hands and Feet. And they that give themselves to Riot and Drunkenness, do even mingle Gall and Vinegar for him to drink. They do all that in them lies by their sinful Pleasures to put him again into Agonies and Pains. But on the other hand it is a Delight to our Saviour to see us humbled for our Sins, and resolved to forsake them. He will readily and effectually intercede for us with our heavenly Father, who is most willing to receive returning Prodigals. There is Joy in Heaven when Sinners on Earth repent. Even this our return to God by true repentance is the best Recompence we can make to our blessed Saviour for all his Pains and Sufferings. When *the Pleasure of the Lord prospers in his Hand* by the Conversion of Sinners, *he then sees the Travel of his Soul, and is satisfied*, Isa.63.10,11. And shall we not afford this Satisfaction to our Redeemer, who hath undergone so much for our sakes, and still out of his tender Love to our Souls follows us with such earnest Invitations to come to him for Life and Happiness? Could we deny him this most reasonable Request, if we saw him now in person standing before us, beseeching us to turn and live? And this he now does by his Spirit, and by his Ministry: But it leads me to the next.

III. Consider therefore, that *this also was the End for which the holy Ghost is given, and all the Means of Grace ordained*, even to sanctifie our Hearts, and make us an holy and obedient People. God knows the Weakness and Corruption of our Natures, and therefore in great Mercy he affords the Assistance of his holy Spirit, to enlighten our Minds, and purifie our Hearts, to renew and change our Natures, and guide us in Ways of Holiness here, that so we may be fitted for eternal Happiness with the most holy God in the life to come, *Joh.*3.3,5. *Rom.*8.9.

And for this End were the holy Scriptures written by Men assisted and inspired by the holy Ghost, to be a Light to our Feet, and a Lanthorn to our Path, to direct us in the plain way to everlasting Life, 2 *Tim.* 3. 15, 16, 17. And the holy Sacraments were appointed for the Increase of Grace to all that make a right Use of them. And our blessed Saviour did at first send abroad his Apostles to preach the Gospel to all the World, and hath ever since continued a Succession of Ministers in his Church, whose standing Office is to administer the Word and Sacraments, to watch over the Souls of the People, to instruct and admonish them both in publick and private, and to use their utmost Diligence to bring them to the Knowledge and Love of God, and of his Son Jesus. And God is ever ready to accompany their Endeavours with his Blessing. Do you not often feel his good Spirit putting good Thoughts and Motions into your Mind, inclining you to that which is holy and good, checking and restraining you when you are running into Evil? But on the other hand it's the evil Spirit, even the Devil himself, that tempts you to sin, and would hinder you from your Duty. It's the Devil that tempts Men to Pride, and Malice, and to all manner of Wickedness. For he being a proud, malicious, and most wicked Spirit, would have Men to be like himself, that so they may for ever be miserable with him. Will you not then resist the Devil, the great Enemy of your Souls, and be led and guided by God's good Spirit, and follow his Motions and the Directions of his Word which leads to Happiness? O do not grieve this blessed Spirit, who alone can give us true Comfort, do not resist and quench his Motions, nor provoke him to depart from you, and leave you to your own Lusts, and to the Power of Satan, who seeks your Ruin.

Moreover, as the Devil has his Instruments to draw Men to Wickedness, one ill Man tempting another; so Ministers are sent from God to draw you to Righteousness and Holiness. They are Ambassadors and Messengers of Christ, and do in his Name beseech you to be reconciled to God, who is most willing to be reconciled to you, if you will but cast away those wicked Works which provoke him to Anger, 2 *Cor.* 5. 20. O how will it rejoice

the Hearts of your Ministers that truly love your Souls, to see the Success of their Labours, to have you come to them, enquiring what you must do to be saved, declaring your Repentance for your former evil Courses, and your Resolution henceforth to become new Creatures? Certainly we exhort you to nothing but what is highly reasonable and for your own benefit, whilst we perswade you to return to the Favour of God. Why then will you not hearken to us? If a Message of Mercy should be sent you from the King, when you were in Danger of Death for Rebellion, would you not most gladly and thankfully receive it? And will you not be as thankful and obedient to the King of Kings, and as wise to save your Souls, as to preserve your Bodies?

And Besides his Word and Ministers, God also pleads with you by his Providences to bring you to Repentance. Sometimes he sends Afflictions to correct you for your Faults, to shew you the Evil of Sin, and draw you home to himself; and at other times he sends many Mercies, as I have told you, to soften your Hearts, to engage and allure you to his Service: And such good Use we ought to make of all God's Dealings with us.

IV. Consider further *what Engagements you lye under to an holy Life by your own Profession, Promises and Vows.* You profess and call your selves Christians, the Disciples and Followers of Christ: Ought you not then to follow his Example, and obey his Commands, if you will make good that Name? You will think it a great Disgrace not to be taken for a Christian, but for a *Turk* or *Jew*. Beware then lest you bring this Disgrace upon your selves by an unchristian Temper of Mind, and ill Course of Life. If you are false or cruel, covetous or lustful, like a *Turk* or *Jew*, it matters little what you call your selves. He is not a Christian that's one outwardly, but he that has the same Mind and Spirit that was in Christ Jesus. God will not at the last Day judge of Men by their Names and Titles, but by their Hearts and Lives. Only it will go much worse with a Man that calls himself a Christian, and yet lives like a Heathen or Infidel.

And pray consider how by your Baptism you are solemnly listed under Christ's Banner, to fight against the Devil, the World, and the Flesh; and by the keeping this Vow,

you shew your selves to be Christians indeed. But if you are led away by the Temptations of Satan, and do his Works, and are ensnared by the Vanities of the World, the Lusts and Pleasures of the Flesh, you do in Effect renounce your Baptism.

Besides this, have you not renewed this same Vow at the holy Communion, there openly professing your Belief in Christ crucified, and promising Obedience to him? If you have not received this holy Sacrament, though you have long been at Years of Discretion, you then shew your selves by this Neglect, to be no obedient Disciples of Christ, since you do not obey his plain Command *to do this in remembrance of him*, Luk. 22. 19. And indeed I fear that many careless People will not come to the Communion, because they think it would bind them to lead such a strict and holy Life as they have no mind to. But do not they cast off Jesus Christ from being their Master, who look upon his Commands as too strict and severe, and will not promise to obey him? Yea, do they not thereby even disown their Baptism, by which they were bound to this Obedience? So that the same Reason which keeps them from the Communion, it's like, would keep them from being baptized, if it were yet to be done. And what Sort of Christians are they that would reject Christian Baptism, because it engages them to an holy Life!

If you are not guilty of this Neglect, but do sometimes come to the Lord's Supper, to keep up the Remembrance of his Death and Sufferings: Then pray consider, that by receiving this holy Sacrament, you do solemnly renew your Vows to be Christ's faithful Servants and Disciples, and to walk in sincere Obedience to all his holy Laws, if you hope for Salvation by his Death. Wherefore may I not well beseech you to use all due Care to live according to this your Promise and Engagement? What a Shame is it for a Man to be false to his Word, much more to his Oath! O do not then break that Oath which you have made to God himself, by taking his holy Sacrament. And call to mind if you have not sometimes on a sick-Bed, or in some great Danger, made the same Promise and Vow. And has not God spared you to see how you would perform the same? Take heed then of abusing his Mercy, by breaking your Promise.

Moreover I might shew how your professing to believe
e Creed engages you to live well, according to the holy
aith you profess, *which is a Doctrin according to Godliness.*
But lastly, the very Prayers you put up to God, lay the
me Engagement on you, even to serve and please this
od whom you worship. To instance briefly in the
ord's Prayer, whilst we call God *Our Father*, &c. ought
e not to love and honour him, to obey him and submit
him as our heavenly Father? Whilst we pray that his
me may be hallowed, his Kingdom come, and his Will done
Earth as it is in Heaven, ought we not our selves to ho-
ur his Name, and advance his Kingdom, by obeying
s Laws, and by doing his Will constantly and chearful-
as the Angels do in Heaven, to the utmost of our Pow-
? Praying for *daily Bread*, teaches our Dependence up-
God, and engages us to serve him by whom we are
intained. When we pray God *to forgive our Trespasses*
we forgive others, this strictly binds us to forgive those
t offend us, as ever we hope for Mercy from God.
d when we pray not *to be led into Temptation, but deliver*
from Evil, this should restrain us from running into
mptation, and make us careful to avoid all Sin and the
casions of it. To the same purpose I might also men-
n the Prayers of the Church, to which I hope you
e frequently. Therein you begin with the Confessi-
of your Sins, and ought you not to forsake as well as
confess them? And in the End of the Confession, you
God for Christ's sake to grant that you may lead godly,
teous and sober Lives. And almost in every Prayer,
will find somewhat to this Effect. Now I hope you
n good earnest in these your Prayers, else you do
k God and affront him, instead of worshipping and
ing him. But if you do heartily desire these things
ch you pray for, then you will do your part for the
inment of them, and will diligently endeavour to
in so holy and good a Manner, as you pray that you
do. And if you thus add Diligence to your Prayers,
s Grace will never be wanting for your Assistance.
Consider also how just and equal all God's Com-
dments are, such that our own Reason cannot but ap-
e of them, as being most agreeable to us as we are

reasonable Creatures. To instance in the chief of them; is it not most just and fit that we should love God above all, who is the best and most perfect of all Beings, and from whom we receive all our good things? Ought we not to pray to him who alone can hear and help us, and to give Thanks and Praise to him, who is the Father of Mercies? Is it not most reasonable that Children should obey their Parents, and Subjects their Rulers? And that all Men should live in Peace and Love with one another, and speak truly, and deal honestly as they would be dealt with? Is it not most fit and decent for a Man to eat and drink moderately, so as makes most for his Health? To be modest and chast in all his Conversation: Will not every man's own Reason acknowledg the Equity and Fitness of these and the like Precepts? And for some that do seem more severe, there may be given very good Reason for them also: So that plainly, all God's Commands are the wise and wholesome Counsels of a most tender Father, who forbids his Children nothing but what's hurtful, and requires nothing of them but what makes for their own Good, even *to deal justly, to love Mercy, and to walk humbly with their God*, Mic. 6. 8. *Christ's Yoke is easie, and his Burden light*, Mat. 11. 30. God's Service is perfect Freedom, as we daily style it in our Prayers. And *his Commandments are not grievous*, 1 Joh. 5. 3. Shall we not then be so dutiful to our heavenly Father, yea, so wise for our own Good, as to obey these most reasonable and gracious Laws which he has given us? So just and equal they are, that we cannot break them without offering a kind of Violence to our selves, and going contrary to the Reason of our Mind. *They are Light to the Eyes, and Joy to the Heart, sweeter to a good Man than Honey, and the Honey-comb*, as the *Psalmist* often speaks. As suitable are God's Commands to our Natures, and as useful and healthful to our Souls, as the most wholesome Food to our Bodies. And for a Man to direct his whole Carriage and Behaviour according to the Laws of God, is as much his Wisdom, as it is to go cloathed in decent Apparel, and to eat and drink what is good for his Nourishment. But on the other hand, for one to run naked about the Streets, to fill his Mouth with Mire and Dirt, to cut and mang

his own Flesh, is not a greater Sign of Folly and Madness than for a Man to live according to his own Lusts, rather than after the Laws of God, which are so agreeable to our Reason, and do so plainly conduce to our own truest Interest and Advantage, both in this Life and that to come; as will appear by what follows.

VI. Consider therefore in the next place, that it is a most certain Truth, *That the leading of an holy and good Life, is in all respects very greatly for a Man's own Benefit and Comfort; even in this present World, Godliness is profitable for all things:* It makes for the Quiet of our Minds, the Health of our Bodies, the Increase of our Estates, and procures us much Credit and Esteem, much Love and Good Will among our Neighbours. Yea, it commonly brings along with it, all manner of Blessings, and makes the Enjoyment of them more sweet and pleasant, and keeps off a great deal of Trouble which wicked Men bring upon themselves, and affords much Support and Ease under those Afflictions which the Providence of God may lay upon us. Insomuch that no Man of what Rank and Condition soever he be, can lead a truly comfortable Life, except he lead an holy and good Life. All this is frequently taught in Scripture, and may be easily manifested by clear Reason: Or if that be not sufficient, it is also most plainly to be discerned by daily Experience, that they who truly fear God, have much more Peace and Comfort in this World, than wicked and loose Livers, that make no Conscience of their Ways.

If I should make the Comparison only betwixt a sober Man and a Drunkard, which do you think has the better of it in this Life? How often do the great Drinkers not only waste their Estates, but destroy their Health, weaken their Brains, and shorten their Lives? How often do they fall into Quarrels, get Wounds and Bruises, and sometimes Death it self, either by fighting, or by one sad Accident or other? Sometimes the very Children in the Streets run after them, shouting and making Sport with them, and if you follow them to their own Homes, what disturbance and mischief do they make there? What swearing and cursing, what brawling and scolding, what quarrelling and fighting is there? What Outcries and Lamen-

tations do Wife and Children make? Who now perhaps are glad to get away for fear of their Lives, as before they sat starving for want of that Money which these ill Husbands waste in the Ale-house. (A Sin and Shame it is to those that entertain them.) And after they have lived a while at this wild and wicked Rate, the next News commonly is, that either for Debt or for Disorder they are laid up in Prison, and sometimes by those very People in whose Houses they drink away all they got. And now they are forced to live upon Bread and Water, and linger out a miserable hungry Life, in a cold stinking Dungeon, till either the Charity of Friends, or Death it self release them thence. (And by the way, is this such a pleasant Life, that it's worth being damn'd for to Hell Torments to all Eternity? Of which afterwards.)

Thus also might I tell of the sad Effects of Whoredom, which is commonly follow'd with Poverty and Disgrace, and many times with a filthy loathsome Disease, which make Men rot above ground. And thus angry, proud, malicious and revengeful People are a continual Torment to themselves and to all about them, and seldom have any Peace or Quiet, either with their Neighbours, or in their own Families. The like may be shewn of all other Vices which are still wont to bring their own Punishment along with them; to say nothing of what is or ought to be inflicted by the Magistrate. Especially such wicked People as Thieves and Murderers, Traitors and Rebels do seldom escape the Hands of publick Justice. *But who will hurt Men if they be Followers of that which is good?* Or what Hurt does a Man bring upon himself by living soberly and chastly, by fearing God and honouring the King? What Mischief does Man get by minding his own Business, and living quietly and peaceably among his Neighbours? Nay how happily may we see even some of the meanest sort of People live, that are diligent in their Callings, and sober and temperate, and careful to please God, and keep a good Conscience in all their Ways? Very seldom it is that they are pinched with much Want; or if they should fall into a low Condition, yet all good People that know them, are ready to pity and relieve them; and will often trust them with Mony or Goods till they are able to pay.

And

And every Body is willing to employ an honest Industrious Man, so that he shall seldom want Work or Trading. But idle, riotous People that follow whoring and drinking, gaming and cheating, and stealing, that neglect God's Service, and prophane the Lord's Day, being often in the Ale-house when they should be at Church; these are the People, if you observe it, that do commonly fall into the basest Beggery and Misery; and Men do but little pity them, because they brought it all on themselves. O how happy might all sorts of People be, in a very great Measure even at present, if they would but become truly religious and good! It is their own Sin and Folly, their Lusts and Passions that occasion most of those Troubles and Miseries which they meet with; tho' I know they use to cry out of their hard Fortune, and to lay the Blame upon others, and sometimes to murmur against God himself. But they consider not how they provoke God to Anger daily by their hainous Sins, and therefore may justly feel his heavy Judgments for the same, besides all the Mischief which naturally follows upon Wickedness. And this makes their Condition to be sad indeed, that they are always liable to the Wrath of God, and may justly expect his Vengeance to fall upon them, and to strip them of all their Comforts, and throw them into the sorest Calamities.

But on the contrary, herein above all lies the good Man's Security and Comfort, that he enjoys the Blessings and Favour of Almighty God, and therefore is sure to want nothing that's truly good for him. So it's promised, *Psal.* 84. 11, 12. *Mat.* 6. 33. *They that first seek the Kingdom of God, and the Righteousness of it, shall have all that is needful added to them.* So that a poor Man can take no surer Course to provide for himself and Family, than to become truly religious; tho he may not have great things in the World, yet he shall have Food convenient. And then, which is better than all, he shall have God's Blessing with what he enjoys, and this will afford him more true Content and Comfort in that little he has, than a wicked Man can find in all his great Treasure. Godliness with Contentment is the greatest Gain, *Psal.* 37. 16. 1 *Tim.* 6. 6. A poor Man that has only *Jacob*'s Wish, Food to eat, and Raiment to put on, if also he has *Jacob*'s Piety, and takes

the Lord for his God, and lives in his fear and service, and enjoys the Sense of his Favour, how blessed is the State of this Man? How chearfully may he live at all times, notwithstanding his Poverty? What though his Dwelling be mean, his Fare somewhat hard and course, and his Cloathing very plain; yet whilst he loves God sincerely, and worships him duly and devoutly, he may even turn his Cottage into a Palace, yea, a Temple; and the blessed God will visit him with his Presence, will accept of his Services, and refresh him with the Light of his Countenance. And upon this Knowledg and Enjoyment of God it is, that the true Comfort of a Man's Life depends, whatever his outward Condition be. It is this alone which gives inward Peace and Satisfaction to his Mind, and sweetens all his Mercies, and above all things, bears up his Heart under those Afflictions he meets with. For the best of Men must expect their Share of outward Troubles in this World, such as Sickness and Pain, Loss of Friends and Estate, with the like; these are Calamities common to all. But here the good Man has clearly the Advantage, since he looks upon all that befalls him as coming from the Hands of a most wise and gracious God, who knows what is best for him, and to whose Will he freely resigns himself and all his Affairs, saying with his blessed Master, *Not my Will, O God, but thine be done.* Yea, he receives Afflictions as sent in Kindness, to correct him for his Faults, to exercise and encrease his Graces, and so to prepare him for Glory. And here's the great Benefit of Religion, that it teacheth a Man whither to go for Relief and Comfort in his Straits and Difficulties, even to this great and good God, who is most able and ready to help his People in all Times of Trouble. This we still read in Scripture was the Course of holy Men, and they found it was not in vain. And to this Day will God's faithful Servants find the good Effects of thus devoutly applying themselves to God by Prayer. *For his Eyes are ever upon the righteous, and his Ear open to their Cry.* He takes pity on them, comforts and supports them. He'll lay no more upon them than he enables them to bear; and in his good Time he supplies their Wants, and delivers them from their Afflictions, yea, he turns them into Blessings, and

makes

makes *all work together for their Good*, as he has promised to them that *love him*, Rom. 8 28. O what a Happiness is it to be acquainted with God, to have a due Sense of his Providence, so as to live on it and improve it, *Job* 22. 1.

But how sad is the Condition of a wicked Man, who has no such Knowledge of God, no Love to him, nor any Expectations of Help and Relief from him? Even in his greatest Prosperity he's a very miserable Man, whilst he lives without God in the World: But he feels himself to be so indeed, when he falls into any great Calamity, and knows not which way to turn himself for Help and Comfort. For as Wickedness still brings Men into Misery (as I have before shewn) so there it leaves them in the most wretched forlorn Condition. And the ill Temper of their Minds, adds Weight and Load to their Calamities, and grievously encreases the Smart of them. The Sense of their own Guilt sometimes torments their Consciences; and fills them with Fear and Horrour: Sometimes they rage and fret against those that helpt on their Sufferings, and sometimes they even blaspheme God himself, and murmur against his Providence. Whilst the good Man with *Job* blesses God in all his Afflictions, these are ready to follow the Counsel of his Wife, even to Curse God and dye. For being full of Anguish and Despair, they are at their wits end, and weary of their very Lives, as we read of *Cain* and *Judas*, and such like, both in Scripture and other History. For my part I do verily think, that next to the Devils and those in Hell, there are no Creatures in the World more miserable than wicked ungodly People; and whilst we see what the common Fruit of Sin is here on Earth, we may easily be convinced that it leads to Hell and Damnation hereafter. And all this do Men madly and wilfully run into by their own evil Doings; even as a Man that thrusts his Hands into the Fire, is like to feel Pain and Smart. By *forsaking of God, they forsake their own Mercies, and sinning against him, they wrong their own Souls*, yea, their Bodies too, and all their Concerns. Thus you see that an holy Life is most profitable for us even in this present World, preventing much Evil, and bringing all manner of Good along with it. Or if a Man should fall into such hard times, as to suffer meerly for Religion and

a good Conscience, he shall then commonly find such wonderful Comfort and Satisfaction of Mind, that he will triumph and rejoyce in the midst of his Sufferings: As we know the Apostles and primitive Christians did, and that especially in Hope of the glorious Rewards laid up for good Men in the Heavens. But that brings me to the last Consideration I shall mention.

Lastly, Namely, *That an holy Life thro' the rich Mercy of God, will render us perfectly and eternally blessed in the World to come, whereas a wicked Course of Life, leads to eternal Misery and Torment.* According as we live in this World, so must we fare in the next: For this Life is a State of Trial in order to Eternity. Even at Death a good Man has Ground of much Comfort, having the Testimony of a good Conscience, and the Sense of God's Love, so that with St. *Stephen*, he may commit his Soul into the Hands of the Lord Jesus, who is ready to receive him. But how sad is it with a wicked Man, when beside all the Pains of the Body, his Mind is tormented with the Remembrance of his Sins, and with the Fears of God's Wrath? But the great Difference will be made at the Day of Judgment, when the *Sheep shall be set at Christ's right Hand, and the Goats on the left*; as you have it described, *Mat.* 25. 31. &c. To those on the right Hand, that is, the pious and good, will be pronounced that joyful Sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* And then shall they enter into that most glorious Kingdom, where neither Sin nor Sorrow shall ever disturb them more; where they shall never feel nor fear any manner of Evil or Pain, either of Soul or Body. But shall be admitted into the immediate Presence of God, where there is all Fulness of Joy for evermore. They shall have such a clear Knowledg of the ever-blessed God, and such a lively Sense of his infinite Perfection, as will fill them with Admiration, Love and Praise: And they shall feel the Love of God and their Saviour so fully shed abroad upon them, as shall raise their Hearts to the very utmost Heights of Joy and Thankfulness, and their Mouths shall be filled with Hallelujahs and Songs of Praise, and in this most delightful Employment shall they joyn with all the blessed Compa-

ny

ny of Heaven for ever and ever. That's the Perfection of all, that the Joys of Heaven shall never have an End. It is both a most *exceeding and eternal Weight of Glory* that's promised, 2 *Cor.* 4. 17, 18. *For ever shall we remain with the Lord.* 1 *Thes.* 4. 17. The eternal God will be the Portion of his People, and their Joy in him shall never be lessened, or abated thro' all Eternity. They shall be always blessing and praising him, always satisfied and ravished with the beholding of his Glories and the Enjoyment of his Love; always delighting with the most pleasant and agreeable Society of Angels and Saints: And never more shall dear Friends and Companions be separated from each other, when once they are met in Heaven. Death hath now no Power over them. They are become in some measure even like to Christ himself, and there shall see him as he is in all his Glory, *Phil* 3. 21. *Joh.* 3. 2.

But what it is thus to be made like to Christ, to see God and enjoy him, we are not able fully to express or conceive whilst we are here in the Body; to compare the Glories of Heaven to all the Riches and Honours of Courts and Palaces here below, were greatly to lessen and disparage them. So great are those Heavenly Glories and Joys, that they can never be clearly known till they are employed: As a blind Man can never tell what Light is, till his Eyes are open to discern it. It' enough for us that we have full Assurance from the Promises of the Gospel, that such a State of unspeakable Happiness there is provided for good Men in the Life to come. And as the Lord Jesus is gone before to prepare it for them, so now by his holy Spirit he prepares them for that blessed Place, by working in them that Grace which fits them for Glory, and is the very First Fruits and Beginnings of it in their Souls. True Holiness is the most certain Pledge of eternal Happiness, and makes us meet for it, *Eph.* 1. 13, 14. *Col.* 1. 12.

Since then such a Glory there is, so infinitely great, so sure and certain, shall we not all be perswaded to seek after it, by walking in those holy Ways that lead thereto? Surely we shall, if we have any Belief of God's Word, any Regard to our own Interest. Must our Souls live for ever in another World, and shall we not use our utmost Care and Diligence to make them happy for ever

there

there? Are they not our own Souls? And do they not then deserve our Love and Care? *If we be wise and good, is it not for our selves*, for our own Happiness? And is there any other Way to make our selves happy but by gaining the Love of God and eternal Life? Do we not see that all worldly Comforts are short and uncertain? They wither in our Hands, and perish in the using. Our Neighbours and Acquaintance are daily dying round about us; many of our dearest Friends and Relations are already gone before us, and we our selves are swiftly following after. We are just upon the Borders of Eternity, liable to a Thousand Diseases and Mischances that may soon stop our Breath, and then we are gone. Since then, we cannot make sure of this Life, nor the Enjoyments of it: O let us see to make sure of eternal Glory; which we may do, by God's Assistance, even the poorest Man on Earth, if he will become sincerely pious and good. For God is no Respecter of Persons. Christ died for poor Men as well as rich; and they that have no Inheritance on Earth, may be Heirs of the Heavenly Kingdom, if they be rich in Faith and Love to God, *Jam.* 2. 5. And methinks they that have so much trouble and sorrow in this life, should be moved to seek after Riches and Glory in the life to come. There the poorest *Lazarus* shall have a Thousand times more Pleasure and Joy, than any of the proud *Dives*'s, or rich Gluttons and Epicures have now in their delicious Fare and gorgeous Apparel. Nay, the very Hopes of this Glory may fill the good Man's Mind, with so much Joy, that he will even forget his Poverty, and not count his Affliction worthy to be compared with the Happiness he hopes for; nor would he change Estates with the greatest Prince upon Earth, who is a Stranger to these Hopes. Thus it was with the Holy Apostles and their Followers, 2 *Cor.* 6 10. 1 *Pet.* 1. 6, 7, 8.

Thus have I briefly told you somewhat of the happiness of the godly in the World to come: But on the other Hand consider what will be the Portion of the wicked, who despise the Mercies of God, and the Offers and Promises of the Gospel, these will at last fall under his heavy Wrath and Vengeance, and there must remain for ever in the most intolerable Torment of Soul and Body,

for

set out by the most dreadful things, such as Fire and Brimstone, and a never dying Worm that perpetually gnaws and stings their Hearts. They are cast into outer Darkness, where there is weeping and wailing and gnashing of Teeth, not the least glimmering of Hope or Comfort to all Eternity, *Mat.* 25. 30,41,46. *Mark* 9. 43. to the End; 2 *Thess.* 1.7,8,9. These are the Goats that being set on the left Hand, must hear that doleful Sentence, *Depart from me ye cursed into everlasting Fire prepared for the Devil and his Angels.* An heavy Doom, and yet most just. For they *departed* from God and neglected his Service here on Earth, and therefore now they must *depart* from his Presence, in which their corrupt Minds can take no Delight. They preferr'd the Tavern and the Alehouse before the House of God; and took more Pleasure in feasting and drinking, in roaring and revelling amongst their wicked Companions, than in worshipping of God in the Communion of Saints: They loved not Prayers and Praises in the Assemblies of his People, nor had any mind to come to the Lord's Table, though often invited thereto; and therefore must they now be shut out from such holy Company, and from such high and heavenly Employments, for which they are altogether unfit. They were many of them greatly given to *Cursing*, and now it's come upon them. That *Curse of God* which they in their Rage often wished to their Neighbour, is now fallen upon themselves. Nay, did not many of these prophane Wretches even call for this Curse upon their own Heads, in that hellish Language of *God damn me?* And what wonder if their Petition be now granted, and they sentenced to that Damnation which they thus called for? By the *Devil* they were led and guided, and by his wicked Instruments and their own brutish Lusts; and therefore now they must have the *Devil and his Angels*, and damned Sinners like themselves to be their Companions in Torment, who are so far from pitying or comforting each other, that rather they curse one another now in their Misery, who before tempted one another to Sin. O sad meeting of the Drunkards, the Whoremongers and the Harlots there together in those scorching Flames: Where in vain they cry out for a Drop of Water to cool

their

their Tongue. It must not be granted; their good things are all past and gone; and the Remembrance of all their Riot and Lewdness serves but to encrease their Torment. And now also they may remember how God did again and again call upon them, and they would not hear; neither therefore will he now hear their Cries, when Pain and Anguish is come upon them, *Prov.* 1. 24. to the End. And though they may cry out against their Companions, and accuse the Devil, and in their Rage blaspheme God himself, yet will their Consciences fly with greatest Fury upon themselves, who in spite of all the Warnings that were given them, did by their own wilful and impenitent Continuance in Sin, plunge themselves into this Misery, from whence they must never be released. O dreadful Words, *everlasting Fire! Eternal Torment!* How does the Thought of this sink and break their Hearts, and fills them with deepest Horrour and Despair! *Who can dwell with everlasting Burning?* Who *can*? And yet the damned Sinner *must*, though in the most raging and impatient manner. After they have lain thousands and millions of Years in that Place of Torment, yet is there not a Moment less to come, there is a whole Eternity still behind. The Worm *never* dies, the Flame is *never* quenched. Nor is God to be accused of Severity in all this, since it was the Sinners own doing, the Fruit of their own Choice: For they knew that Sin would sink them into Hell, and yet they would venture upon it. And indeed it sinks them thither as naturally as a Stone falls to the Ground. Even here on Earth, the proud and covetous, the malicious and revengeful, the profane and sensual do kindle somewhat of Hell in their own Souls; and whilst they carry along with them the same wicked Temper of Mind, it must still needs make them most wretched and miserable in another World, as long as ever their Souls live, and these Vices stick to them, that is, to all Eternity. Let not him that carries Fire in his Bosom accuse God's Providence for making the Fire hot, when he feels it burn him; but let him blame his own Folly and Wilfulness: And so must self-condemned Sinners be forced to do.

And

And now tell me I beseech you, is there not all the Reason in the World that you should speedily repent you of your Sins, and cast them from you with Loathing and Detestation, and henceforward set upon a Course of serious Holiness, that so you may escape all this Misery threatned to the wicked, and may partake of that Glory which is promised to the pious and good? Does not a Thousand Pound a Year deserve the Labour of one Day? And will not all the Joys of Heaven, that shall last for ever and ever, abundantly reward our Diligence in God's Service for this short Life-time? And are not the eternal Torments of Hell enough to restrain Men from a loose and sinful Life, though it were never so profitable or pleasant here for a little while? But you have before heard it fully proved, that even at present an holy Life is in all Respects most for our Benefit and Comfort. So that without doubt a good Man finds more Sweetness and Satisfaction in the Way to Heaven, than Sinners do in the Way to Hell. Our gracious God appoints us an easie and honourable Service, and gives glorious Rewards: But the Devil is a most cruel Master, and sets his Slaves to the vilest Drudgery, and afterwards pays them very sad Wages, *Rom.* 6. 21, 22, 23. Whether then will you be Christ's Freemen, or the Devil's Bondslaves? Whether will you walk in the good Ways of God, that bring Peace and Comfort here on Earth, and eternal Glory in Heaven; or in the crooked Paths of Sin, which now bring Sorrow, and Shame, and Pain, and hereafter will plunge you into eternal Misery and Torment in Hell? Thus are Life and Death, Happiness and Misery set before you; what Choice then will you make? One would think there was no great Difficulty in this Case, to a Man that has the Use of his Reason, if he will at all make use of it in the Affairs of his Soul. A little thinking serves turn to convince Men that there is no reason why they should chuse Poverty and Reproach, Pain and Imprisonment (if they can honestly avoid them) rather than Riches and Honour, Ease and Liberty. But I am sure there is a Thousand times as reason for a Man to disobey God, and damn his Soul for ever, rather than to please and serve him, and so make sure of eternal Salvation. Wherefore let me again

beseech

beseech you to take the Matter into Consideration, and think seriously what is most reasonable and most for your own Interest, and then chuse accordingly. And I pray God direct your Hearts to make so wise a Choice that you may never have Cause to repent of it, either in this World or that to come, *Amen.*

CHAP. II.

A brief Description of an Holy Life, with some short Directions in order thereto.

IF you now demand of me wherein consists this Holiness of Life, to which I have been thus long and earnestly exhorting you, that I hope you may in some measure understand by reflecting on what I said at the Beginning, and by attending to what I have intimated all along in my Discourse. Yet for your Assistance, I shall somewhat more plainly represent it to you, tho but very briefly; as no other can be expected in this little Paper.

In the general then (as I have before express'd it) I am only perswading you to live as becomes true Christians, according to your Baptismal Vow, in the keeping of which consists your Christianity. Now by your Baptism you are engaged to believe in, and obey, God the Father, the Son, and the Holy Ghost. You must sincerely and heartily own God the Father as your Maker and Preserver, the Son of God as your Redeemer, and the Holy Ghost as your Sanctifier, Guide and Comforter. And accordingly must you behave your self both in Heart and Life: And therefore you must renounce the Devil, the World and the Flesh, which would draw you off from God, and must stedfastly believe the Articles of your Christian Faith, and carefully keep God's holy Will and Commandments all the Days of your Life. Your Faith is required in order to Obedience: For if you do not believe Christ's Gospel, you are not like to obey it. In these Two things then consists the Religion of a Christian, [illegible]

which he is engaged by his Baptiſm, *viz.* in believing what Jeſus Chriſt hath revealed, and in doing what he hath commanded. In ſhort, he is a good Chriſtian who does firmly believe his Creed, and carefully keep the Commandments.

The Doctrins which we are to believe, are indeed more largely and fully delivered in the holy Scriptures, which were written by Men inſpired by the holy Ghoſt, and accordingly ought to be received as the Word of God, and to be diligently read, and ſtedfaſtly believed. But the chief Articles of the Chriſtian Faith are briefly ſumm'd up in that which we call the Apoſtles Creed, *I believe in God the Father*, &c. This I hope you are well acquainted with, it being ſo ſhort and plain, and daily repeated in the Church Service; and therefore I ſhall not ſet it down at large. And this alſo I hope you do believe to be moſt true. You would take it ill, if I ſhould queſtion your Belief of the Creed, without which you are not to be reckoned as Chriſtians. But let me adviſe you to conſider ſeriouſly and frequently of theſe great Truths contained in the Creed, that you may more clearly underſtand them, and be more affected with them. And pray ſee that your belief of them be very firm and deep rooted in your Soul, that ſo the Fruit of your Faith may appear in the Holineſs of your Life. Without this, the bare knowing of the Creed, and repeating it never ſo often will ſtand us in no ſtead. For, as I told you, Obedience is the End of Faith. And all the Articles of our Belief do moſt plainly tend to make us holy and good, if we will but carefully attend to them, and conſider well of them. To ſhew it in a few Words, *If we believe that God the Father Almighty made us and all the World*, then are we bound to love and honour him, to worſhip and obey him as our Maker and Preſerver, who is Almighty in Power, infinite in Wiſdom, Goodneſs, and all manner of Perfections. If we believe that *Jeſus Chriſt is the Son of God, and the Redeemer of Mankind, who died for us, and roſe again, and aſcended to Heaven, and will thence come to judge the quick and the dead*, and will grant to all penitent and obedient Believers, the *Forgiveneſs of their Sins*, and *everlaſting Life*, but will ſentence

the wicked to everlasting Misery: Our Belief of this must lead us to true Repentance and Amendment of Life, and to an humble Dependence on the Mercies of God, and the Merits of Christ, for Pardon and Salvation. And if we believe, *That it is the Office of the Holy Ghost to sanctifie us, and all the elect People of God*; then ought we to pray to God for his holy Spirit, and we must comply with his good Motions, and submit to his working upon our Souls, that he may sanctifie us and make us holy, that so we may be living Members of Christ's *Holy Catholick* Church. And in this Church we are bound to continue, that so in the *Communion of Saints*, we may enjoy the Benefit of the Word, Sacraments and Prayer, by which means the Holy Ghost works Grace in us, and encreases the same, till it be perfected in eternal Glory, to which good Men shall be advanced both in Soul and Body at the Resurrection, as their Souls made Entrance upon it presently after their Death.

Thus you see how a right Belief leads a Man to Holiness of Life. And therefore in holy Scripture do we find so much Mention made of Faith, or of believing in God and in Christ. This in many places is highly extolled, and most strictly required of us, as the very Sum of our Duty; insomuch that we are often said to be justified or pardoned on account of our Faith, and to be saved by Faith, and all this chiefly, as I suppose, because true Faith produces Obedience, and makes a Man become an humble and sincere Disciple of Jesus Christ, and so makes us fit for the Mercies of God in and thro' our blessed Saviour. But when Faith does not bring forth the Fruit of Holiness, and good Works, it's of no Value with God, nor will stand us in any stead, as you may see at large in the second Chapter of St. *James*, to name no other place. Wherefore you know we are engag'd by our Baptism, not only to believe all the Articles of the Christian Faith, but also to keep God's Commandments, which I am to speak of next.

Now these Commandments are also plainly contained in the holy Scriptures: and therefore there is still more reason why you should diligently read and study the same, that you may know the Will of God and do it. And

that is to be done by us, I reckon it contained in the Ten Commandments, as they are explained to us, and urged upon us, both by the Prophets in the Old Testament, and by our Saviour and his Apostles in the New: Especially in our Saviours Sermon in the Mount, in the Fifth, Sixth and Seventh Chapters of St. *Matthew*. And therefore often read over these Three Chapters. There you will find what manner of Persons the Disciples of Jesus ought to be, even like their Master, of an an humble lowly Spirit, meek and gentle, pure and peaceable, merciful, patient, and the like. Such as these he pronounces blessed in the Beginning of that heavenly Sermon, and these alone are they whom he will make most blessed with himself for ever. But if you will have the Sum of your Duty to God and your Neighbour, as required by the Ten Commandments, briefly represented, take it in the very Words of the Church Catechism.

My Duty towards God is to believe in him; to fear him; to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength; to worship him; to give him Thanks; to put my whole Trust in him; to call upon him; to honour his holy Name and his Word; and to serve him truly all the Days of my Life.

My Duty towards my Neighbour, is to love him as my self, and to do to all Men as I would they should do to me. To love, honour, and succour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by Word or Deed. To be true and just in all my Dealings. To bear no Malice nor Hatred in my Heart. To keep my Hands from picking and stealing, my Tongue from evil-speaking, lying and slandering. To keep my Body in Temperance, Soberness and Chastity. Not to covet and desire other Mens Goods; but to learn and labour truly to get my own Living, and to do my Duty in that State of Life into which it shall please God to call me.

Here you have your Duty in a little room, which you may easily keep in Memory; but especially beg of God to write his Laws in your Heart, that you may freely and chearfully obey them in your Life and Conversation. And

for your further Assistance, I shall a little enlarge upon the chief of these Duties, especially the Love of God and your Neighbour, and so conclude with some short and general Directions for the guiding of your Steps more readily and constantly in the Ways of Holiness all the Days of your Life.

To love God with all our Heart and Soul, is the first and great Commandment; as our Saviour himself teacheth us, *Mat.* 22. 37, 38. This makes us more easily to obey all the rest of his Commands. For if we truly love God, we shall be very fearful to offend him, and very careful to please him in all our Ways. And then do we truly love God with all our Heart, when we love him more than all other things in the World, more than Riches, Pleasures, Honour, Friends, or any other Enjoyments, yea, more than our very Lives; so that we will part with all, rather than lose the Favour of God, in which we account our Happiness chiefly to consist. This I take to be the very Essence of Religion, and 'tis that without which our Saviour tells us, we cannot be his Disciples, *Mat.* 10. 37, 38. But when once we are got to this blessed Temper, we shall find it no very hard Matter to deny our selves, and take up our Cross, and follow our Lord and Master both in well-doing and in patient Suffering.

Wherefore, let us earnestly beg of God by his holy Spirit to work this Love in our Hearts. And to our Prayers let us add our own diligent Endeavours; and especially let us be much in thinking of all the Goodness and loving Kindness of God, manifested to us and to all the World. Let us consider what he has done for us already, both for Soul and Body, and what he has promised to do in the Life to come. And never let our Hearts be at rest, till they are entirely fixed upon the ever-blessed God as our chiefest Good, and only satisfying Portion. And let us earnestly seek his Favour through our Lord Jesus, the Mediator, who came into the World on purpose to bring us into a state of friendship with God, that we might love him, and be loved of him, and live with him for ever in Love and Joy. But always remember that Obedience to God, is the only sure Evidence of true saving Love. He

that

that loves God, will hate and abhor Sin and Wickedness. Let the Son pretend what Love and Honour he will to his Father, he does not truly love him, except he use all due care to please him.

And if you do thus sincerely love God as your Father, then you may always comfortably trust in him, and depend upon him, which is another great Duty, and brings great Peace and Quiet to our Minds, *Isa.* 26. 3, 4. Whilst you live in Obedience to God's Commands, you have a sure Interest in his Promises, and may safely rely upon his good Providence for the Performance of them. Wherefore whatever your wants, your Dangers, or Sufferings are, do not distrust the Providence of God, but wait patiently, and do your own Duty, and be assured, God in his good time, will succour and relieve you; he will direct, comfort and strengthen you. Let all the Experience you have hitherto had of his loving Kindness, engage you to trust in him as long as you live. And take great care that you never murmur nor repine against God under any Affliction whatever; when you meet with the heavieſt Crosses and Disappointments, or lose your deareſt Relations and Friends, say with holy *Job*, *The Lord gives, and the Lord takes away, blessed be the Name of the Lord.* Beseech God to teach you that excellent Lesson of Contentment in all Estates, *Phil.* 4. 11, 12, 13. Though you may be low and poor in the World, yet consider, you have always cause to be thankful, but never any reason to complain. God knows what Condition is best for us, and let us leave it to him to chuse what we shall have. We that deserve nothing but Wrath and Misery, ought to acknowledg the great Goodness of God, that we are on this side Hell. *It is of the Lord's Mercies, that we are not utterly consumed*, and that we do enjoy any Measure of Comfort. Think how poor the Lord Jesus was for our Sakes, who had not where to lay his Head, and was ministred to by the Substance of others; and in the same mean Condition did the holy Apostles live. Your low Condition frees you from a great many Snares and Temptations, and from a great many Cares and Sorrows that rich People meet with. If you but truly love God, and have a Treasure in Heaven, you are very rich, though you have nei-

ther Gold nor Silver. Fear not, but God will give you and yours Food and Raiment, and having that, let us be content and thankful. Yea, let us put the very worst, that we should starve to Death for want of Bread (which not one of a Thousand does in Times of Peace and Plenty) yet if our Souls be fit for Heaven, and carried thither, we shall have no Cause to complain of the manner of our Death. I have been a little the larger upon this for the sake of poor People, who are apt to be discontent, and to murmur at their Condition; tho alas, they commonly bring themselves into it, or make it much worse by their own careless and loose Lives, as was before mentioned.

And yet before I proceed to the Duty you owe to your Neighbour, let me in a few Words direct you, as to the Worship of God in Prayers and Praises. This is a Duty most frequently enjoyn'd in Scripture, and practised by all good Men, and the very Light of Nature may direct us to it. We have daily need of God's Mercy, and do daily taste of it, and therefore we are taught to *pray continually*, and *in every thing to give Thanks*. To God alone must we offer up our Prayers and Praises in the Name of Jesus Christ, as he himself teacheth us, *Mat.* 4. 10. *Joh* 16. 23. We must not pray to Angels or Saints, nor make use of them as our Mediators, for this is the peculiar Office of Christ, who died for us, and is now interceeding at the right Hand of God, 1 *Tim.* 2. 5. *Heb.* 7. 25. Wherefore we mean, sinful Creatures, must always come to God in the Name of Christ, and for his sake alone, hope for the Favour of God, the Pardon of our Sins, the Acceptance of our Persons and Services, and the Salvation of our Souls.

And our Saviour teacheth us to worship God in a pure and spiritual Manner, with our Hearts and Souls; because he is a Spirit, and searches the Hearts of Men, *Joh.* 4. 24. Wherefore by no means may we make any Image or Picture of God, nor may we give religious Worship to an Image, which is directly contrary to the second Commandment. Neither may we frame in our Minds any bodily Shape or Likeness of God when we pray to him, but must conceive of him as a most pure and glorious Spirit, most powerful

powerful, and wise, and good, who fills the whole World with his Presence, and is always near to us, tho not to be seen with bodily Eyes; and hears our Prayers, and knows our Wants, and is both able and willing to help us.

Our Saviour hath commanded us to pray in private, when we are alone, *Mat. 6. 6.* And there he taught his Disciples how to pray, and hath given us that most excellent Form which we call the Lord's Prayer, *Our Father which art in Heaven*, &c. which by the way, may assure us, that Forms of Prayer are very lawful, and the Lord's Prayer may both serve for a Pattern to direct us in all our Prayers, and also is it self most fit to be used and joyned to our other Prayers. But it is not proper to use the Belief and the Ten Commandments for Prayers, as the Manner is of poor ignorant People; tho we ought often to think of them, or rehearse them, for the quickning of our Faith, and the guiding of our Lives.

Upon all Occasions, in all our Troubles and Distresses, let us be much in Prayer to God, and still seek to him, for Mercy and Comfort, who is always nigh to them that call upon him in Truth and Sincerity. Would the poor Man seek as earnestly to God for Relief, as he does to his rich Neighbour, he would find it the surest Course to have his Wants supplied. And let us also frequently be lifting up our Hearts to God in Thanksgiving and Praise, for all his Mercies and Favours which he bestows upon us. Thus may even the poorest Man have his Mind often employ'd when he is at work in the Shop, or in the Field, or when he is walking in the way, or sailing on the Seas, which would not hinder, but further his Labours, and make them more easie and pleasant. But be sure to set some Time apart every day for solemn prayer.

Very fit it is to begin the Day with Prayer to God, as soon as we rise out of Bed; blessing his Name for our Preservation and quiet Rest, begging his gracious Presence with us all the Day, that we may be kept from all Evil, especially from Sin, the worst of all. And at the Evening let this be our last Work before we lie down to Sleep, humbly to commit our selves to God by Prayer. *Psal. 92. 1, 2.*

Exceeding useful is it for those who have Families, to joyn together Morning and Evening in Prayer to God, and in reading some part of his holy Word, for which purpose there are many good Books of Devotion: And tho they have none of them, yet they may use such of the Prayers of the Church as are proper for their purpose, which are to be found in the Morning and Evening Service, and in other places.

Before you sit down to Meat, beg God's Blessing upon it, and afterwards return Thanks for it.

But besides our Devotions in the Family or Closet, our great Duty is to worship God in the publick Assemblies of his People, which by no means we ought to forsake, *Heb.* 10. 25. Suffer not your selves therefore by any Pretences whatever to be drawn away, either by Papists or Sectaries, from the publick Worship of God, as it is now by Law established in the Church of *England*. But see that you duly resort to your Parish Churches, and that not only on Holy-days, but on the Week-days, when you have Opportunity and Leisure. More especially see that you constantly frequent the Church on the Lord's Day, if not hindred by Sickness, or some other very great and urgent Cause. Let not that excuse keep you from Church, which would not keep you from the Market. Bring as many of your Family along with you as can possibly be spared. Come to the very Beginning of the Service, and stay quietly to the End of it, not running away before the Blessing, as many careless People rudely do, as if they were glad to get away, as from a Prison. Behave your selves with all due Reverence, both of Body and Mind, considering the Majesty of that God, in whose Presence you stand, before whom the very Angels veil their Faces. Always kneel at your Prayers, if there be Convenience, or stand at least, *Psal.* 95. 6. Above all, look well to the Temper of your Soul, and keep up an awful Sense of the great God to whom you are praying, and mind well what is said, as you go along with the Prayers, and offer up your Desires to God; otherwise, though you may speak much, you do not pray at all. Avoid all vain and wandring Thoughts, as much as possible. When you joyn in the Confession of Sins, think of your own particu-

ur Faults, and be deeply humbled for them: And be ingenuously thankful for all God's Mercies, whilst you are praising his Name; and earnestly long after that Grace you pray for. Attend with Care and Reverence to God's Word, when it's read from the Desk, and also to the preaching and explaining it from the Pulpit, that you may be both diligent Hearers, and faithful Doers of the Word. Neglect not the Church in the Afternoon, tho you should live where there is no Sermon. Catechising may be as useful to you, and this ought to be in all Places. And besides that, you will hear the Holy Scriptures read, and have the Benefit of the publick Prayers.

When you come from Church, spend not the Remainder of the Day in Sports and Idleness, much less in Drinking and Gaming, as too many do: but if you have a Family, let some Time be spent with them, in praying, in reading God's Word, and some good Book; and let Children and Servants be instructed in their Catechism. Examine them about what they have heard, that so it may make them more attentive; and do you meditate on the same, that it may sink into your Heart. Works of Mercy and Necessity may be done on the Lord's Day; but by no Means allow your selves in any needless Labour, nor in travelling upon the Road, or wandring about to make idle Visits. God allows us six Days in the Week for our own Employments, let us devote the Lord's Day to his Service, gladly and chearfully.

When the Sacrament of Baptism is administred, do you attend to it. Remember your own Engagement by having received it in your Infancy, and resolve to live answerably thereto. Join in Prayer for God's blessing on the Children then received into the Church. And when you bring your own Children to be baptized, see that you do most sincerely give them up to God, and devote them to his Service, with firm Resolutions to bring them up in his Fear, if God spare your Lives and theirs, and earnestly pray for his Grace to be given into their Souls. And those to whom you stand as Sureties, you ought to do your utmost towards their good Education in the Knowledge of God and Religion, according to the Charge given you, especially if the Parents die, or prove

negligent. And pray beware of a very wicked Practice which is common in some Places, that after a Child is baptized, the Neighbours that are invited, spend the rest of the Day in Riot and Drunkenness, forgetting that even now they renounced the Lusts of the Flesh; those who stood at the Font, and all the rest, are under the same Obligation.

Whenever you are invited by your Minister to the holy Communion, do not willingly neglect the invitation; but come with a thankful Heart, to keep up the remembrance of Christ's Love in dying for sinners, according to his express Command, *Luke* 22.19. Take care to prepare your selves, by true Repentance for all your former sins, and stedfast purposes by God's Grace, throughly to forsake the same. See that you be in perfect Charity with all Men, freely forgiving those who have offended you, and offering satisfaction to those whom you have offended. If after this they will not be reconciled, that's not your fault, but theirs; and therefore may not keep you from the Sacrament. Stay not away out of a Pretence, that you want time to prepare your self. For a constant holy Life, is the best Preparation. If you are fit for Prayer, you are fit for the Communion. Do not think that the Communion is only for Rich People. The Souls of the Poor are as precious as the Rich; and as much concerned in Christ's Death; and they have as much cause to remember it, and seek after the benefits of it. If you have not Money to Offer at the Collection, see that you Offer up your selves to God, and that will be of more Value. Complain not that you want Clothes, and therefore you Absent, both from the Church and Communion; but see that you come in the Wedding Garment required in the Gospel, with humble, penitent, thankful Hearts; and then you will be welcome Guests at Christ's Table. For your direction, if you have no Books on this Subject, you Read seriously the Office for the Communion in the Common Prayer, and you may find very great Assistance from it. It's very fit also to Consult with your Minister, especially the first time you receive. Assure your selves, it's a very heinous sin, to live one year after another, in the neglect of this weighty Duty, and argues a very great Con-

tempt

empt of our Saviour's Authority, and of his infinite Love nd Kindness.

Before I leave speaking of your Duty to God, let me eseech you carefully to Abstain from that common hai- ous sin of Swearing. A most senseless piece of wickedness, hat brings neither pleasure nor profit along with it. When ou are call'd before the Magistrate in weighty Cases, you ay lawfully swear, *Heb.* 6. 16. but take great Care to wear the Truth, and nothing but the Truth; for other- ise, you call the True God to Witness a Lye, and do ven call for his Vengeance upon your selves. In your rdinary Communication, avoid all manner of Swearing, ither by the Sacred Name of God, or by any Creature, *Matth.* 5. 34. *Jam.* 5. 12. Use not such Expressions, *As you ope to be sav'd, As you hope for mercy*; with others the like, hich are great Oaths, though frequently used upon eve- y slight occasion. Do not so much as rashly and carelessly ention the Holy Name of God or Christ; but let your ward Reverence be manifested in your outward Ex- ressions.

And to this I may fitly joyn an earnest Caution against e sin of Cursing, in which the Name of God is often honoured; when Men wish that God's Curse may light on others, sometimes on their very Children and near- Relations, sometimes on their Neighbours, and some- nes on their Cattel. Some prophane Wretches wish amnation to those they Quarrel with, yea, even to them- ves. And how common is it to hear Men in their rath, wish the Pox, or Plague, or Hanging to their eighbour, or bidding the Devil take them. Indeed they emselves seem to be possess'd by him, whilst they Vent s Language of Hell; and do take the ready way to bring manner of Curses, both on their own Soul and Body, *l.* 109. 17, 18. This wicked Custom proceeds both from want of the True Fear of God in Men's Hearts, and from want of Kindness and Charity to one another; which I am next to speak a few words.

Next to the love of God above all, the loving of our ighbours as our selves, is the great Duty of a Christian, ur Saviour teaches in that same place, *Mat.* 22. 39, 40. d *Love* is said *to be the fulfilling of the Law*, Rom. 13. 8, 9, 10. No-

9. 10. Nothing more becomes a Disciple of Jesus Christ, than to live in Love and Charity with all Men, doing all the good we can to others, but doing no manner of Evil to any. Read 1 *Cor.* 13. This is most frequently and strictly commanded in the Gospel, and made the very Badge and Character of a Christian, *Joh.* 13.34 35. This makes us most like to our blessed Lord and Master, *who went about continually doing good*, both to the Souls and Bodies of Men, even to the very worst of Men; and to his most bitter Enemies, did he shew great Charity and Kindness. And herein let us study to be like him to the utmost of our Power.

If we have true Love for all Men, we shall then easily and readily perform all those Duties which we owe to them in the several Places and Relations wherein we stand; of which I must not here go about to give a particular account. But in general, Husbands and Wives ought most entirely to love each other, and study to render one another's Lives happy here, and their Souls hereafter. For if they live in Discord and Wrath, they have an Hell upon Earth whilst they live, and have reason to expect the Eternal Torments of Hell when they die. Parents ought to love their Children and take due Care of them, both as to Soul and Body; and Children ought to Honour and Obey their Parents, and Relieve them, if they stand in Need. Masters must be gentle and kind towards their Servants; and Servants must be faithful and obedient to their Masters, even to the Froward and severe. Subjects must yield Obedience to all the lawful Commands of their Rulers, and patiently submit to what Punishments they inflict; and upon no pretence whatever may they Rebel against them; for it is most expressly forbidden in Scripture, and Damnation threatned to those that are Guilty *Rom.* 13. 1, 2. And commonly Treason and Rebellion bring nothing but Ruin and Misery in this World, as well as the next. The People ought to esteem and love their Ministers, to follow their Godly Admonitions and Examples, and afford them due Maintenance.

In brief, we must carefully abstain from doing any Injury to any Man, of what Ranks or Condition soever, either in his Soul or Body, his Estate or good Name;

must be ever ready to do all manner of Good to all Men according to our Ability and Opportunity. And hereby we are to shew, that we Love our Neighbours as our selves, by dealing with all Men so truly and justly, so mercifully and kindly, as we desire to be dealt with our selves. This is the great Rule of the Gospel, *Mat.* 7. 12. And by this Rule ought we to govern our selves in all our Carriage towards others, both in buying and selling, and in our whole Conversation. This is a very plain and easie Rule to walk by, and is most just and equal, and very large and comprehensive; so that if a Man will honestly and faithfully attend to it, he need not go far to seek for Direction how to behave himself in most Cases that may happen betwixt him and his Neighbour. Would I be reviled and slandered, cheated and cozened, beaten and hurt, or any other way abus'd? If not, then let me not use another at this rate. Would I be despised and derided for my Faults, or for my Poverty and Misfortune; Would I not rather in Reason desire to be kindly instructed, assisted and relieved? Thus then, let me deal with my Neighbour, and according to my power, with meekness and true kindness, instruct the Ignorant, reclaim the Vicious and Erroneous, comfort the Sad, relieve the Oppressed, feed the Hungry, and cloath the Naked. Even those that are of a mean Condition, must be ready to help such as are in greater want than themselves. The Man that lives by his Labour, is not wholly excused from Works of Charity, *Eph.* 4. 28. The Widow's Mite is very acceptable to God; and a Cup of cold Water shall not lose its Reward. A willing charitable Mind it is that God chiefly looks at, and calls for, and this the poorest may have, if it be not their own Fault.

And our Charity and Kindness is not only to be shewn to our Friends, but to our very Enemies themselves. We may not render Evil for Evil, but must study to overcome Evil by doing of Good. If another strike us, we may not strike again; if he rail upon us, and revile us, we must not return the same ill Language; but either by silence, or by gentle and soft Answers endeavour to appease his Wrath. For the Rule is not, to deal with others as they deal with me, but as I in Reason desire to be

deale with; and another Man's Fault will not excuse mine. If he do me an Injury, I must not be Judge in my own Cause, nor take upon me to Revenge it, but in weighty Cases may fly to the Magistrate for Relief. But upon no Account whatever may we bear any grudge or hatred in our Hearts against any Man, though never so wicked, nor never so much our Enemy; but we must pity him and pray for him, that God would give him a better mind. If ever we hope to find Mercy with God, and have our Trespasses forgiven, we must forgive those that Offend us, as we learn from the Lord's Prayer, and many most plain places of Scripture. See *Matth.* 5.44, &c. *Matth.* 18.21. to the end. *Rom.* 12. 14. to the end. We must shew meekness and gentleness to all Men, and never willingly say or do any thing to provoke another to Anger; nor should we be easily provoked, but very easily appeased and reconciled. It's very sad to consider, what wretched and miserable Lives many of the poorer sort lead, by their continual Brawling and Scolding, Quarrelling and Contending one with another; and sometimes when they have scarce Mony to buy Bread, they'le throw it away in vexatious Law-Suits, merely out of Spite and Revenge.

And the People of this Rank, ought especially to beware of envying those that are in better Condition than themselves. We ought to have that true Kindness and good Will for all Men, that we should be glad of their Prosperity, though we our selves be in Affliction: As on the other hand, we ought to have great Compassion for those in Misery, though we be in Prosperity.

And let such that are in Want, take heed that their Necessities put them upon no unlawful Course for their Relief. Particularly, beware of stealing any thing, though of a small Value. By degrees it's to be feared, you will go on to greater matters, and so may bring your selves to Shame and Punishment in this World as well as that to come. The best way to avoid this, is to be very diligent in your lawful Calling, as the Apostle directs in that place before-named, *Eph.* 4.28. If you are not able to Work, it's lawful to Beg. But by no means betake your selves to this lazy, unprofitable Life of Begging, if you are

are able to subsist by any other Lawful Course. He that will not work when he can, deserves not to Eat. But rather than either Steal or Starve, you may seek for Relief from your Neighbour's Charity. But do not go about to deceive him, by borrowing what you know you are never like to pay; for this is downright Cheating. Rather deal plainly, and make known your Necessities. If you Trust in God, and do your Duty, he will take Care of you: And though you may be in Straits sometimes, yet still you will find a Supply. And to prevent your Poverty, let me especially warn you against that common Brutish Sin of Drunkenness, which brings both this and many other Mischiefs along with it, as I have before told you. Indeed it hinders every thing that's good, and leads Men into all manner, both of Sin and Misery. This Vice it is that makes more Beggars than any other Cause. Wherefore, if you have any regard to your Families, any love to Soul or Body, avoid all Riot and Excess. Eat and Drink moderately, as may tend to keep you best in Health, and make you most fit for the Service of God, and your own Callings.

And lastly, Beware of that filthy sin of Whoredom, which very often goes along with Drunkenness, and as often brings the Curse of God, both upon Mens Bodies and Estates. And to keep you innocent, avoid Idleness as well as Intemperance. And fly from all lewd and wicked Company, where you are in danger of being enticed and ensnared; and do not so much as allow your selves in any unclean Thoughts or Desires, nor in filthy Discourses, or in any wanton Carriage and Behaviour. For the preventing of all wickedness in this kind, God hath allowed Marriage, which is said to be Honourable in all, but Whoremongers and Adulterers God will Judge, *Heb.* 13. 4. Wherefore let them who are in that State keep strictly true to their Marriage Vow: And all both married and single, preserve both Body and Soul so Chaste and Pure, that the holy Spirit of God may now dwell in their Hearts, and they may be fit to dwell for ever in the Presence of the most Holy God.

And thus I have briefly given you an Account wherein consists that Holiness of Life, to which all Christians are

obliged by the Precepts of our Blessed Saviour, and by their Baptismal Vow, which binds them to keep his Precepts, and to follow his Example, who himself lived in the same holy manner that he taught; and hath commanded *those that say they abide in him, to walk as he walked*, 1 Joh. 2, 6. The sum of all you have in few words, which the Gospel teaches, even that we should *deny ungodliness and worldly lusts, and live soberly, righteously and piously in the World*, Tit. 2, 11, 12.

And now let me again beseech you seriously to consider whether it has been your care to live such holy and good lives, yea or no. And wherein soever your Conscience doth accuse you, that you have neglected the Duties God hath commanded, or committed those Sins which he hath forbidden, do you humbly acknowlege and confess the same to Almighty God, with true godly Sorrow for the same, earnestly begging Mercy and Pardon for Christ's sake, who died on the Cross for Sinners, and thro' whom all that confess and forsake their Sins shall find Mercy. Wherefore do you henceforward resolve by his Grace that you will forsake your Sins, and amend your Lives, and make it your chief business to keep Consciences void of Offence toward God and Man, not allowing your selves in any know sin, nor in the wilful neglect of any known Duty. Do not object against this, and say, that it is impossible to lead such an holy Life. For Thousands in the World, of all Ranks and Conditions, have done it in all Ages, by the Assistance of God's Grace, which you shall never want, if you seek it earnestly, and improve it diligently. And though there may at first be some Difficulty in leaving an ill course, yet by degrees it will grow easie, and you will then find nothing so sweet and pleasant as Religion and Virtue.

And do not, I beseech you, fancy that it is not for poor People to think of being so Religious and Godly; that this is only for the Rich, who have little else to do. Why, will not you that are Poor have as much Care of your own Souls as the Rich, and study to be Happy as well as they? By this means you will be even with them, yea much happier than they, even in this Life, except they be Good as well as Great. What is there in all I have said, but even

the

the pooreſt may perform, if they have but a willing Mind? May you not love God and your Neighbour, be Sober and Chaſt, Meek and humble, Pray to God, and Praiſe his Name, &c. Nay, is not this the much better way to keep you from Poverty, or to help you out of it? Is it not much cheaper to live ſoberly and honeſtly, than to live in Drunkenneſs and Whoredom, and ſuch like waſtful ſins? Does it not coſt you much more to go to Law for Revenge, than to forgive an Injury? One Vice coſts more the maintaining, than ten Virtues. And I am confident, more Families are brought to Poverty by gratifying their Luſts, than by providing for their Children, how many ſoever they be. Is it not, think you, much better for your Selves and Families, to ſpend the Lord's-Day in God's Service, both in Publick and Private, than to waſt your Time and Mony at the Alehouſe? Daily Experience ſhews, that it is not Religion, but the want of it, that makes Men Poor and Miſerable. Beſides that, ſuch good People have God's Bleſſing and Favours, as I have already ſhewed; and therefore he'll be ſure to take care of them and theirs.

And pray do not think that you ſhall be ſaved merely becauſe you are Poor: For if you be wicked and ungodly, you will certainly be miſerable in the next World as well as this. *Lazarus* was not ſaved becauſe he was Poor, but becauſe he was a Pious Good Man: And on the other hand, *Dives* was not Damn'd for being Rich, but becauſe he was Luxurious and Proud, and wholly given up to Pamper and Adorn his Carcaſe.

Let me further warn you againſt two or three dangerous Miſtakes that harden many Men in their Sins. Beware of thinking that it's enough for a Man to be baptized, and keep his Church, and go to Prayers and Sermons, and ſometimes to the Communion, and ſay his Prayers in private, that this is enough to prove him a good Chriſtian, and make ſure of Salvation. All this is very good, but this will not ſerve turn, except our Hearts be ſo thoroughly ſanctified by the Grace of God, that we do truly love God above all, and ſet our Hearts on the Joy of Heaven, and love our Neighbours, and be true and juſt in all our Dealings, temperate and chaſt in our Converſation;

sation; as is before described. And this is the great End of Prayers, Sermons and Sacraments, to make us more and more holy in Heart and Life: without which we shall be rather worse than better for them, *Matth.*7.21,22,23.

Be not so weak as to think you may be saved by a good Belief alone, by your Faith in Christ, and trusting in God, without Obedience to his Commands. It is for Christ's Sake only you are saved, but he will save none but those who obey him, *Heb.* 5. 9. And that only is true saving Faith, which purifies the Heart, and produces Obedience, as you have heard before. And since God has plainly told us, that we cannot be saved without Holiness, if we take up a foolish Confidence that we may be saved without it, this is not trusting in God, but our own Fancies, and the Devil's Delusions. We may safely trust in God's Promises, but then let us see to perform the Conditions, and become such an humble, holy People, as he has promised for Christ's Sake to own and save.

Take heed also of mistaking the Nature of Repentance, as, if it were only being a little sorry for our Sins, and crying to God for Mercy, and then all will be well, tho we go on still in our old Ways. But this is a most dangerous Mistake. For a Man never truly repents till he forsakes his Sin, and changes his Course: When the Drunkard becomes sober, and the prophane Man a devout Worshipper of God, and so continues. True Repentance changes the Heart and Life of a Sinner.

And lastly, do not think it enough to forsake some Sins and keep others; to do some good Duties and neglect others, and then excuse your selves by saying it is your *Failing*. *Every Man has his Failing, and this is mine.* So says the Drunkard and the Whoremonger, and so says the angry Man when he swears or curses, or gives bad Language. But such Sins as are committed against Knowledg and Conscience, and continued from Time to Time, when we have leisure to think beforehand and prevent them, these are to be reckoned as wilful Sins, not as Failings. Especially such gross Sins as Drunkenness, Whoredom, common Swearing or Lying, and the like, are not to be reckoned as Failings. Indeed whatever Sin a Man loves and pleads for and allows himself in, is not a meer Infir-

mi-

mity, but a wilful Transgression. A good Man hates all Sin as he does Sickness, and strives and watches, and prays against it. He hates every false Way, and has a Respect to all God's Commands. A true Christian must be an entirely good Man, all of a Piece. A great Matter I find it is with many People, that they do wrong to no body, nor have any Malice in their Heart, and therefore they think themselves in good Condition God-ward. But though this is one good Part of our Duty, yet it is but a Part. We must also see that we do not wrong Almighty God and our own Souls by setting our Hearts chiefly on this World, by neglecting his Worship and Service, by living in Excess or Uncleanness, or any other known Sin. We must be both pious toward God, loyal to our Prince, just and charitable to our Neighbour, humble and sober, every way holy and good, if we will approve our selves to be Christians indeed. He that wilfully offends in one Point, and allows himself therein, is guilty in effect of breaking the whole Law; For he despises God's Authority; and if he meets with the same Temptation, will commit any other Sin. And as is commonly and truly said in this Case, one Stab, though but with a Pen-knife, may wound a Man as mortally, as twenty Thrusts with a Sword; so one Sin loved and delighted in, may damn a Man's Soul as well as a thousand, *James*, 2. 10.

Having thus endeavoured briefly to remove your Objections and Mistakes, I do now again in the last place, come to enforce my Exhortation that you would seriously and stedfastly resolve to cast away every Sin, and most entirely devote your selves to the leading such a godly, righteous and sober Life, as you are bound to by your Christian Baptism. If you are in dispute with your selves, whether you should resolve upon it, pray look over the Arguments before laid down, and ponder them in your Mind; and then certainly you cannot but own, that I persuade you to nothing, but what is very just and reasonable, and every Way for your greatest Good. And if you are convinced of this, then proceed forthwith to this pious Resolution, without trifling or delaying. The sooner you do it, the safer it is, and the better for you. Do not go on in Sin at present, on a Pretence, that you'll

you'll repent hereafter, when you are older, or when you come to be sick, and to die. Do not put off the great Business of Life to the End of your Days, when you are not sure of Time or Strength, or of God's Assistance, or Acceptance of you. Do not plead the Example of the Thief upon the Cross: For his Case was nothing like yours that have long enjoyed the Offers of Grace and Mercy. If now from this present Time you will heartily and sincerely return to God, you have no Reason to despair of his Mercies, how many or great soever your Sins have been: But if you still persist in Sin, presuming upon God's Mercy hereafter, you have just Cause to fear, that this bold Presumption, and horrid Abuse of God's Grace, may end in your eternal Ruin and Damnation.

But if you are willing now speedily to enter upon this Resolution and Purpose, then let me in a few Words farther direct you, by what Means you may render it firm and lasting, and may be best enabled to perform the same.

I. And first, I would advise you to take the next Opportunity to confirm this holy Resolution, at the Table of the Lord. There solemnly renew your Baptismal Vow. Dedicate and give up your self to God the Father, Son and Holy Ghost; renouncing the Devil, the World and the Flesh, and all those wicked Ways they would draw you to, more especially those Sins which you have been formerly most guilty of. Henceforth, let the Lord Jesus that bought you with his Blood, be taken for your only Lord and Master, to govern you by his Spirit, and by his Laws, as ever you desire and hope to be saved by his Death and Resurrection. And use frequently to think of this solemn Engagement, after you have made it: That it may have due Force upon you, when you are tempted to revolt to any wicked Practice. Often repeat the same betwixt God and your own Soul; and especially renew it by frequent Attendance on the holy Communion, there seeking for Grace and Strength from God, to walk in his holy Ways stedfastly and constantly.

II. But that brings me to a second Direction, That you should not resove upon all this, in a Confidence of your own Strength, but in a most humble Dependence on the Grace of God, which he is ever willing to bestow on such

as

to seek it earnestly in the Way he has appointed, by a due Attendance on the Means of Grace, the Word, Prayer and Sacraments. Wherefore as you have Opportunity, attend carefully to the reading and hearing of his Word, *and hide it in your Heart, that you may not sin against him.* And be very much in Prayer to God for his holy Spirit, to be given you thro' his Son Jesus, who will powerfully intercede for you, and make good his Promises to humble and devout Supplicants, *Luke* 11.13. *Joh.* 16.23,24. Whenever you are in danger, and are assaulted by any Temptation to Sin, or are backward to what is good, then especially pray fervently for quickning and strengthening Grace, and your Prayers shall not be in vain.

III. To your Prayers add constant Watchfulness over your self at all Times, and in all Places and Companies. Watch over your Thoughts themselves, and over your Words and Actions. Satan is ever watching to deceive us, and there are many Snares and Dangers in all our Ways, and we have corrupt Natures, and treacherous Hearts, and therefore had need to be very watchful, to avoid all Occasions of Sin, as much as possible, and to suppress the very first Beginnings. Think before-hand what Temptations you are like to meet with, and fortifie your self against what you cannot shun. Do not wilfully run into Danger; especially, beware of bad Company, by which many are drawn back to their former Loosness. Be not led away by their Counsel or Example, nor be discouraged by their Jeers and Censures. Use often to look back upon your Actions; and if you have been drawn into any wilful Sin, do not make a light matter of it, nor yet despair of Pardon, if you be truly penitent. Wherefore, speedily and earnestly betake your self to God by true Repentance, begging Mercy for Christ's sake, and more Grace to strengthen and assist you. Renew your Purposes for Amendment of Life, and set your Watch more strictly for the future.

IV. To quicken an engage you to this Watchfulness; remember, that Almighty God is ever present with you, and observes all your Ways, and takes great Delight in your Piety and Holiness, but is of purer Eyes than to behold the least Iniquity with any Pleasure. Wherefore always walk as in the Presence of this Holy God, whether you are alone, or in Company.

V. Think

V. Think often, how near you stand to another World, and what an Account you must give to God, of all your Deeds done in the Body; and so live now, as will be most for your Comfort at Death and Judgment. When the Profits and Pleasures of Sin entice you, compare them with the eternal Joys which they will deprive you of, and with the eternal Torments they lead to. Think whether ever any Man by sinning against God, did gain somewhat that is better than Heaven, or that is worth going to Hell for. Let Eternity be very much in your Thoughts, and the fading Vanities of this World will have little Esteem with you. Often ponder of those weighty Words of our Blessed Saviour, *What will it profit a Man to gain the whole World, and lose his own Soul? Or what shall a Man give in exchange for his Soul?* Mark. 8. 36, 37.

Lastly, Instead of more Direction, let me advise you to acquaint your self with your Minister; and consult him in the great concernment of your Soul, as Men are wont to do the Lawyer and the Physician, in matters that concern their Bodies and Estates. Do not think it enough to hear his Sermons in publick, but take Advice from him in private, and open to him the State and Case of your Soul, so far as may enable him to give such Directions, as are most proper to your Condition. This especially you ought to do, when you first make Entrance upon an holy Life, and do first address your self to the holy Communion; or when you are under any great Doubts, and Trouble of Mind, and are vexed with sore Temptations, either of one sort or other; or when you are set upon by such that would draw you away from our Church, either to Popery, or to any other Sect amongst us. Then presently betake your self to your Minister: And in these or the like Cases, take Direction from him, and be sure to follow his wholesome Counsel, and desire his Prayers to God for you. I know in large Parishes, Ministers are not able to have a particular Knowledg of every Person; but yet all that know the Worth of Souls, and the Price that was paid for them, will be ready to give Attendance to the meanest of their People, that shall apply themselves to them for Advice and Comfort, and will be glad of all Opportunities to promote the Honour and Interest of

their

eir Saviour, and the Good of precious Souls committed to their Care.

And thus have I as plainly and as fully as I well could in so little Room, directed you in that holy Way which leads to eternal Glory; and have shewn you what great Reason you have to walk in that Way, and to continue therein to the End. As to those who desire larger Directions, next to the holy Scriptures (which I beseech you to read frequently with Humility and Seriousness, especially the New Testament.) Next to them, I shall refer you only to that pious and most useful Book, *The Whole Duty of Man.* And heartily I wish, that every poor Family in the Kingdom, was furnish'd with one of those Books, together with a Bible and Common-Prayer-Book, which might all be purchased for much less than Five Shillings; and therefore it's great Pity they should be any where wanting. Though alas, I know, there are many Families of poor People, where none of them read, and so Books to them are useless. Great Charity therefore it would be for rich Landlords and Gentlemen, to see that the Children of their poor Tenants and Neighbours be put out to School; and then to bestow at least, Bibles upon them, that the Knowledg of God and Religion may be promoted amongst them; which would make greatly for the good and Welfare both of Church and State. For though Brainsick Opinions and false Principles may make Men proud and head-strong, and troublesome to their Governours, yet solid Knowledg and sincere Godliness will make Men humble and meek, quiet and peaceable; obedient to Magistrates and Ministers, full of Charity to their Neighbours, and ready to every good Work. And I am sure an Increase of this truly religious Temper, would be one of the greatest Blessings that can be bestowed upon this Earth, and would settle Kingdoms, Towns and Families in Peace and Concord, which almost every where are divided amongst themselves, as well as against one another: And by such blessed Effects of true Religion, something of Heaven would be brought down upon Earth, and our Souls would be well fitted for Heaven, when we are called off from this Earth, into those happy Regions above, where there is nothing else but Peace and Holiness, and Love

and

and Joy. And may it please God to bless these plain and short Instructions for the enlightning of any Minds with that *Wisdom from above*, which is thus *pure and peaceable*, then shall I obtain my Design, and have great Cause to be thankful. And that the Reader may joyn with me in these Wishes, I have annexed hereto a Prayer for Grace to lead an holy Life. And if he will but add dilligent Endeavours to frequent and fervent Prayers, neither his Labour nor mine will be in vain, through the Grace and Blessing of Almighty God, from whom comes every good and perfect Gift, to whom be given all Honour and Glory, both now and for ever. *Amen.*

A PRAYER; Chiefly for the Assistance of God's Grace, in order to the leading *an Holy Life.*

O Most Holy, and ever blessed Lord God, I do humbly cast down my self before thee, acknowledging and lamenting my own Sinfulness, and earnestly begging thy Grace and Mercy through the Lord Jesus, our only Mediator and Advocate. I confess, O God, I am a vile Sinner, polluted from the very Womb; but since I came to the use of my Reason, I have defiled my self with many wilful and hainous Transgressions. I have sadly neglected thy Service, and dishonoured thy Name, and have been greatly wanting in those Duties which I owe to thee my God, to my Neighbour, and to my own Soul; and have not lived in such a Godly, Righteous, Charitable and Sober Manner, as I ought to have done: But have often acted contrary to my own Reason and Conscience, and to the plain Precepts of thy Word; and contrary to my own Promises and Vows for better Obedience. O Lord, give me a clear sight of my Sins, and such a deep Sense of the Evil of my ways, that my Heart may be truly humbled, and broken in the remembrance thereof. And for the Lord Jesus's sake, who died for Sinners, be merciful to me, O Father of Mercies, pardon all my Iniquities, and let them not be remembred against me to my Condemnation, either in this World or that to come. Nor is it only Pardon that I beg, but most earnestly I beseech thee by thy Holy Spirit, to sanctifie me both in Body and Soul, that being made Pure and Holy in Heart and Life, I may serve thee diligently all my Days on Earth, and so may enjoy thee for ever in Heaven. I am fully convinced, that it is both my

Duty and Happineſs to fear and ſerve thee, the great and glorious God, who haſt made me and redeemed me, and hitherto graciouſly preſerved me. I acknowledge thy Service to be perfect Freedom, and all thy Laws to be holy, juſt and good. Wherefore I deſire utterly to renounce and forſake every evil Way, and moſt entirely devote my ſelf to ſerve and pleaſe thee in Newneſs of Life. But thou, O Lord, knoweſt the Weakneſs and Corruption of my Nature; and how by evil Cuſtoms, I have made my ſelf more prone to Sin, more backward to that which is good. O do thou throughly change my Nature by thy Grace, that I may hate and abhor all Wickedneſs, and take delight in the Ways of Piety and Holineſs. Let no unmortified Luſt remain in my Soul; but do thou purifie and cleanſe me from Pride and Covetouſneſs, from Envy and Malice, and from all impure and ſenſual Affections and Deſires, and enrich me with all the Graces of thy holy Spirit. Give me ſuch a clear Knowledge of thy infinite Goodneſs, and of all thy glorious Perfections, that I may ever humbly admire and adore thee, and love thee with all my Heart and Soul, and cleave to thee as my only Portion, preferring thy Favour before all the Enjoyments of this World. Help me always firmly to truſt in thee, and freely to leave all my Affairs to thy wiſe and gracious Providence, abſolutely reſigning my Will to thy holy Will in all things. Make me truly thankful for all thy Mercies, and patient under Afflictions. By thy teaching let me learn to be content in all Eſtates and Conditions. And good God, ſuffer me not in the greateſt Difficulties and Dangers to diſtruſt thy Mercies, or take any unlawful Courſe for my Relief. I beg from thee my daily Bread, and beſeech thee to give me an Heart well ſatisfied with what thou ſeeſt moſt convenient for me. Give me ſuch a Spirit of Piety and Devotion, that I may take great Delight in thy Worſhip and Service, both in publick and

private. Fill me with such Love to my blessed Saviour, and with such thankfulness for his love in dying for Sinners, that I may go with more Delight to the Holy Communion, for the good of my Soul, than to the richest Feast that is made for my Body.

Help me, O God to shew my Love to thy blessed Self, by true Love and Charity to my Neighbours. Make me tractable and obedient to my Governours, both in Church and State, peaceable and gentle towards all Men, dealing with them so justly and truly, as I my self desire to be dealt with. Make me tender and compassionate, and ready to do all the good I can to others: And let thy Grace enable me freely to forgive those that do evil to me, as I my self hope for mercy and forgiveness from thee, my God. And help me always to live soberly and temperately, purely and chastly in Heart and Life; and with great meekness and humility, in the sense of my own unworthiness and manifold imperfections.

O Lord, grant that my Heart may be fill'd with earnest longings and desires after those Graces, which now with my Lips I pray for; and help me to shew my sincerity, by diligent endeavours, daily to grow in all Grace and Goodness, and to perfect Holiness in thy Fear. Make me watchful over my self, and all my ways, that I may carefully avoid all occasions of sin, and may check the first motions thereto in my own Heart. Keep me always deeply sensible of thy Presence, that I may walk humbly with thee my God, and approve my self to thee in well-doing. Wean my Heart from all things here below, and prepare me for my departure hence into a better World. Help me always to live in such a Religious and Holy manner as will be most for my Comfort at Death and Judgment. Strengthen my Belief of the precious Promises, and dreadful Threatnings of the Gospel; and let this Belief rule and govern me in my whole Conversation. O that I may never be guilty of so much folly and mad-

neſs, as to loſe the eternal and unſpeakable Joys of Heaven, and throw my ſelf into the eternal Torments of Hell, for any of the Profits or Pleaſures of Sin that are but for a moment. Do thou, O Lord, by thy holy Spirit, ever keep upon my Mind ſuch a freſh and lively ſenſe of the reaſonableneſs of Religion, and of the miſchief and folly of all Sin and Wickedneſs, that no Temptations of Satan, no Allurements of the World or the Fleſh, may hinder me from my Duty, nor draw me into any known Sin; but do thou ever ſtrengthen and aſſiſt me by thy Grace, and guide me by thy Counſel, till thou ſhalt bring me to thy ſelf in Glory.

Neither do I pray for my ſelf alone, but for all Mankind, beſeeching thee to ſend the Light of thy Goſpel into all the dark Corners of the Earth, and grant, that they who do enjoy it, may walk in all holy obedience thereto. Be merciful to theſe Kingdoms, pardon our Sins, and reform us from them. Heal all our Diviſions; continue our Mercies, and make us truly thankful for them. Bleſs the King's Majeſty, with the Royal Family, and all thoſe that are in Authority under him; and grant to us and all his Subjects, Grace to lead quiet and peaceable Lives in all Godlineſs and Honeſty. Bleſs the Miniſters of thy holy Word and Sacraments, and make them very Diligent, and very Succeſsful in their Endeavours: Help us to bring ſuch Fruit from the Bleſſings we enjoy, that thy Goſpel, and the Ordinances thereof may be continued to us, and to the Generation after us. Shew mercy to all that are afflicted, whether in Soul or Body; and preſerve thoſe that travel on their lawful Occaſions, by Land or by Sea. Bleſs all my Friends and Relations, particularly all that belong to this Family; and help us all to live in the Fear and Love of thee our God, and in Peace and Charity one with another. Let thy Bleſſing and good Preſence be with me thy unworthy Servant, now and at all

mes, at my down-lying and up-rising, in my going t and coming in, be thou my God and my Guide, ven to the Death; and my eternal Portion, when ime shall be no more.

And accept, O God, of my unfeigned desires, to ess and praise thy glorious Name, for all thy Mer- es and Favours to my self, and to all Men: I bless ee for my Reason and Senses, my Health and rength, Food and Raiment, and all the Comforts this Life; but above all, I praise thee for thine in- timable Love in the Redemption of the World by our Lord Jesus Christ, for all the means of race, and for the hope of Glory. And I beseech ee, give me that due Sense of all thy Mercies, that y Heart may be unfeignedly thankful, that I may ew forth thy Praise, not only with my Lips, but in y Life, by giving up my self to thy Service, and by alking before thee in Holiness and Righteousness all e Days of my Life, through Jesus Christ our Lord; whose most holy Name and Words, I continue to ay as he hath taught us in his Gospel, saying:

UR Father which art in Heaven, Hallowed be thy Name; thy Kingdom come; thy Will be done on Earth it is in Heaven; Give us this day our daily Bread; give us our Trespasses, as we forgive them that trespass inst us; And lead us not into Temptation; But deli- r us from Evil: For thine is the Kingdom, and the Pow- and the Glory, for ever and ever. Amen.

The Grace of our Lord Jesus Christ, the Love of od, and the Fellowship of the Holy Ghost, be with e now and evermore, *Amen.*

FINIS.

Books Printed for, and sold by S. Manship, *at the* Ship *in* Cornhil, *near the* Royal-Exchange.

A Treatise of Sacramental Covenanting with Christ: Shewing the Ungodly their Contempt of Christ, in their Contempt of the Sacramental Covenanting. With a Preface chiefly designed for the Satisfaction of Dissenters; and to exhort all Men to Peace and Unity. The Fourth Edition. 8°. Price bound 2 *s.*

An Explication of the Creed, the Ten Commandments and the Lord's Prayer; with the Addition of some Forms of Prayer. Price 1 *s.* 6 *d.*

A Dialogue betwixt Two Protestants (in Answer to a Popish Catechism, called *A short Catechism against the Sectaries,*) Plainly shewing that the Members of the Church of *England* are no Sectaries but true Catholicks; and that our Church is a sound Part of Christ's Holy Catholick Church. In 8°. Price 1 *s.* 6 *d.*

Poetick Miscellanies. In 8°. Price 1 *s.* 6 *d.*

The Christian Monitor. The Nineteenth Edition. Price 3 *d.* having already sold 95 Thousand, and those that are Charitably disposed may have them at 20 *s.* the Hundred.

These Five written by the Reverend *Jo. Ramsay* B. D. Author of the *Christian Monitor.*

A Collection of Miscellanies, consisting of Poems, Essays, Discourses and Letters. In large 8°.

Reason and Religion, or the Grounds and Measures of Devotion, considered from the Nature of God, and the Nature of Man, in several Contemplations, with Exercises of Devotion applied to every [illegible]. The Second Edition. In 8°. The

Theory and Regulation of Love; a Moral Eſſay, two Parts: To which are added Letters Philoſophical and Moral, between the Author and Doctor *More*. The Second Edition. In 8°.

Reflections upon the Conduct of Humane Life, with Reference to the Study of Learning and Knowledge; in a Letter to the excellent Lady, the Lady *Maſham*. To which is annexed a Viſitation Sermon. The ſecond Edition. In 8°.

Practical Diſcourſes upon the Beatitudes of our Lord and Saviour Jeſus Chriſt. To which are added Reflections upon a late Eſſay concerning Human Underſtanding. Vol. I. The Third Edition. In large 8°.

Practical Diſcourſes upon ſeveral Divine Subjects. Vol. II. The Second Edition. In large 8°.

Practical Diſcourſes upon ſeveral Divine Subjects Vol. III. In 8°.

The Charge of Schiſm continued, being a Juſtification of the Author of Chriſtian Bleſſedneſs, for his charging the Separatiſts with Schiſm, notwithſtanding the Toleration: In a Letter to a City Friend. In 12.°

Two Treatiſes concerning the Divine Light. The firſt being an Anſwer to a Letter of a learned Quaker: The Second being a Diſcourſe concerning the groſſneſs of the Quakers Notion of the Light within, with their Confuſion and Inconſiſtency in explaining it.

Spiritual Counſel, or the Father's Advice to his Children.

Letters Philoſophical, Moral, and Divine, to the Reverend Mr. *J. Norris*, with his Anſwers. In large 8°.

Theſe Eleven written by the Reverend Mr. *John Norris*, Rector of *Bemerton* near *Sarum*.

An Eſſay concerning Human Underſtanding, in 4 Books: the 3d. Edition with large Additions; by *John Locke* Gent.

Malebranch's Search after Truth compleat, in 2

Vol. 8°. In the second is added the Author's defence against the Accusations of M. *De la Ville*. Also the Life of F. *Malebranch*, of the Oratory at *Paris*; with an Account of his Works, and several Particulars of his Controversie with M. *Arnaud*, D. of *Sirbon*, and M. *Regis* Professor in Philosophy at *Paris*. Written by Mr. *le Vassor*, lately come over from *Paris*, done out of *French* from the last Edition by Mr. *Sault*.

Practical Discourses on the Parables of our Blessed Saviour: By *F. Bragge* Vicar of *Hitchin* in *Hertfordshire*.

The Present State of the Empire of *Morocco*. By Monsieur *De St. Olon*, Ambassador in the Year 1693.

The Life of the famous Cardinal Duke of *Richlieu*, Principal Minister of State to *Lewis* XIII. in 2 Vol.

A New Voyage into *Italy*, with necessary Instructions for those who undertake the same. By *Maxilian Misson*. In 2 Vol. Done out of *French*, and illustrated with Sculptures.

The *Roman History*, from the building of the City to the perfect Settlement of the Empire by *Augustus Cesar*. By *Laurence Echard* A. M. of *Christs College* in *Cambridge*.

A full, large, and general Phrase Book. By *William Robertson* A. M.

Reflections on the good Temper and fair Dealing of the Animadverter upon Dr. *Sherlok*'s Vindication of the Holy Trinity.

Essays of *Michael Seigneur De Montaigne*, in 3 Books. Written by a Person of Honour, now rendred into *English* by *Charles Cotton* Esq; in 3. Vol.

Christian Conferences, demonstrating the Truth of the Christian Religion and Morality. By *Fa. Malebranch*.

A Cap of Gray Hairs for a Green Head, or the Father's Counsel to his Son an Apprentice in *London*. The 4th. Edit.

A Sermon concerning the Excellency and Usefulness of the Common Prayer. By *W. Beveridg*.

——His Sermon before the Queen.

The *Roman History*, the 2*d*. Edit. with large Additions.

A New Voyage to the *Levant*, containing remarkable Curiosities in *Germany*, *France*, *Italy*, *Malta* and *Turky*. By the Sieur *de Mons*, in large 8°. Price 5 *s*.

Moral Essays, in 4 Vol. The 3*d*. Edit. In large 8°. Price 10 *s*.